THE
SINDHI INSTRUCTOR

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[A useful book to acquire working knowledge of Sindhi Language]

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SINDHI ADABI BOARD
JAMSHORO/HYDERABAD SIND
PAKISTAN

THE SINDHI INSTRUCTOR

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FOREWORD

On the rebirth of Sind as an autonomous province in July 1970, an urgent need was felt all around for a "Teach Yourself" type of a Guide for learning Sindhi through English and also for similar books to learn the language through Urdu and Bengali. On advice from friends, I took in hand preparation of two such guide books, one with English and the other with Urdu as medium. While searching for previous works on the subject, I came across two books — one of these being the present one, originally published in 1905— which struck me to be highly useful Guides, so far as they went. The other one entitled "A Manual of Sindhi Language" by Dulamal Boolchand happens also to have been first published as early as the year 1901. To help meet the immediate requirements of those interested in learning the language, I carried out minimum necessary revision of the two books and also edited them appropriately, with a view to bringing them uptodate, particularly in the modern idiom and pronunciation of the language.

Out of these two books, "The Sindhi Instructor", re-published by the Sindhi Adabi Board, Hyderabad, is before the reader now. The publication of the "Manual" has been undertaken by the Institute of Sindhology, University of Sind, and the book is likely to be put in the market soon. It is to be hoped that with these two books available, the English-knowing learner of Sindhi language would be able to gain quite a dependable working knowledge of the language, and quickly enough, and till a more detailed and yet simpler and better-planned work finds place in the market, and proves itself to be so, these two books may serve the purpose admirably.

HYDERABAD SIND, MUHAMMAD IBRAHIM JOYO

August 13, 1970

PREFACE

The experience of years as a Munshi has shown the author that Civilians and other European gentlemen qualifying themselves for the Lower and Higher Standard examinations in Sindhi, feel keenly the want of a book which may be comprehensive in its range and serve to them as a guide in their study of Sindhi. At present there is no such book which meets all their requirements. There are no doubt a few grammars and a manual hitherto published, but they are either incomplete, antiquated or out of print.

For this reason the author has compiled this book in which he has methodised all the subject matter and embodied all that is exactly required for the Sindhi Departmental and optional examinations.

The book contains a concise grammar, select exercises set at Lower and Higher Standard examinations, conversation, colloquial sentences and a graduated course of lessons for beginners, besides a vocabulary.

The book embodies the long and close experience of the author and is based on his teaching notes in which he has simplified the difficulties presenting themselves to the beginners by explaining them clearly and concisely.

If this book effects its object viz., to help candidates to acquire a really useful knowledge of the Sindhi language and to get them through the examination with expedition, its existence will be amply justified.

HYDERABAD SIND, AUTHOR
7th November
1905

CONTENTS

PART I

Section I- Grammar

		PAGE
1.	The Alphabet—Consonants and Vowels	1- 4
2.	Genders; Formation of Plurals	5
3.	Cases; Declention of the Noun	6- 8
4.	Adjective; the Pronoun	9-11
5.	The Genitive Form پنھنجو	12
6.	The Verb "to be"	13
7.	Formation of Tenses	14-15
8.	Conjugation of Verbs	16-20
9.	List of Verbs	21-24
10.	Compound Verbs	25-28
11.	The Causal Verbs	29-30
12.	The Passive Voice	31
13.	Pronominal Sufixes	32-34
14.	Adverbs, Potpositions and Conjunctions	35-38
15.	Numerals	39-42
16.	Some Useful Grammatical Hints	43-46

Section II- Progressive Lessons, Miscellaneous Excercises and Colloquial Sentences

	PAGE
1. Progressive Lessons	
Lessons I to XI	47-67
2. Miscellaneous Exercises	
Exercises I to XII	68-72
3. Colloqiual Sentences	
General Phrases	73-85
Judicial Phrases	86-93
Greetings	94
Conversation	95-100

PART II

I Selected Exercises	
Lower Standard Exercises 1 to 8	101-112
Higher Standard Exercises 1 to 3	112-116
II List of Official and Technical Sindhi Terms	
(*a*) Agricultural and Revenue Terms	117-121
(*b*) Legal and Official Terms	121-125
(*c*) Engineering Terms	125-126
(*d*) Historical Terms	126-127
(*e*) General Terms	128-130

THE SINDHI INSTRUCTOR

PART I

Section I—Grammar

1. The Alphabet—Consonants and Vowels

The Sindhi Alphabet consists of fifty two letters, which are written from right to left.

The letters often assume a different form according to their position in the formation of a word; thus there will be in many cases three distinct forms, viz. the initial, the medial and the final, and in certain cases there will also be a fourth form, viz. the detached form.

The Alphabet.

Name	Detached form	English	*Combined form*			Name	Detached form	English	*Combined form*		
			Final	Medial	Initial				Final	Medial	Initial
alif	ا	a	ـا	—	ا	pay	پ	p	ـپ	ـپـ	پـ
bay	ب	b	ـب	ـبـ	بـ	phay	ڦ	ph	ـڦ	ـڦـ	ڦـ
ḅay	ٻ	ḅ	ـٻ	ـٻـ	ٻـ	jim	ج	j	ـج	ـجـ	جـ
bhay	ڀ	bh	ـڀ	ـڀـ	ڀـ	djay	ڄ	dj	ـڄ	ـڄـ	ڄـ
tay	ت	t	ـت	ـتـ	تـ	jhay	جھ	jh	ـجھ	ـجھـ	جھـ
thay	ٿ	th	ـٿ	ـٿـ	ٿـ	njay	ڃ	nj	ـڃ	ـڃـ	ڃـ
ṭay	ٽ	ṭ	ـٽ	ـٽـ	ٽـ	chay	چ	ch	ـچ	ـچـ	چـ
ṭhay	ٺ	ṭh	ـٺ	ـٺـ	ٺـ	chhay	ڇ	chh	ـڇ	ـڇـ	ڇـ
say	ث	s	ـث	ـثـ	ثـ	hay	ح	h	ـح	ـحـ	حـ

The Alphabet—*Continued*

Name	Detached form	English	*Combined form* Final	Medial	Initial	Name	Detached form	English	*Combined form* Final	Medial	Initial
k̲h̲ay	خ	k̲h̲	ـخ	ـخـ	خـ	g̲h̲ain	غ	g̲h̲	ـغ	ـغـ	غـ
dāl	د	d	ـد	—	د	fay	ف	f	ـف	ـفـ	فـ
dhāl	ڌ	dh	ـڌ	—	ڌ	qāf	ق	q	ـق	ـقـ	قـ
ḏay	ڏ	ḏ	ـڏ	—	ڏ	kāf	ڪ	k	ـڪ	ـڪـ	ڪـ
ḍal	ڊ	ḍ	ـڊ	—	ڊ	khay	ک	kh	ـک	ـکـ	کـ
ḍhāl	ڍ	dh	ـڍ	—	ڍ	gāf	گ	g	ـگ	ـگـ	گـ
zāl	ذ	z	ـذ	—	ذ	g̣ay	ڳ	g̣	ـڳ	ـڳـ	ڳـ
ray	ر	r	ـر	—	ر	ghay	گھ	gh	ـگھ	ـگھـ	گھـ
ṛay	ڙ	ṛ	ـڙ	—	ڙ	ngay	ڱ	ng	ـڱ	ـڱـ	ڱـ
zay	ز	z	ـز	—	ز	lām	ل	l	ـل	ـلـ	لـ
seen	س	s	ـس	ـسـ	سـ	mīm	م	m	ـم	ـمـ	مـ
sheen	ش	sh	ـش	ـشـ	شـ	nūn	ن	n	ـن	ـنـ	نـ
swād	ص	s	ـص	ـصـ	صـ	nṛūnṛu	ڻ	nṛ	ـڻ	ـڻـ	ڻـ
zwād	ض	z	ـض	ـضـ	ضـ	vav	و	v	ـو	—	و
toi	ط	t	ـط	ـطـ	طـ	hay	ه	h	ـه	ـهـ	هـ
zoi	ظ	z	ـظ	ـظـ	ظـ	hamzo	ء	a	—	ـئـ	ئـ
ain	ع	ʼa	ـع	ـعـ	عـ	yay	ي	y	ـي	ـيـ	يـ

It should be remembered that the dots carried by some letters are the essential part of such letters, many letters being otherwise exactly similar in form and undistinguishable except by their dots.

All letters in a word are joined to preceding as well as to succeeding letters, except the following eleven: ا د ڌ ڏ ڊ ڍ ذ ر ڙ ز و, which are joined to the preceding but not to the succeeding ones; as, گهوڙو ghoṛo. These eleven letters are not joined to one another too, whether preceding or succeeding in any manner; as, ذرڙو zarṛo, زوراور zorāvar.

Vowels

(*a*) There are three long vowels ا, ي and و and three short vowels َ, ِ, ُ named 'zabar', 'zer' and 'peshu' respectively.

(*b*) The mark َ (zabar) placed above any letter serves the purpose of the English vowel a (short); the mark ِ (zer) placed under, by i (short); and ُ (peshu) above a letter, by u short; as, بَ = ba, بِ = bi, بُ = bu.

(*c*) When a word begins with a short vowel it is used as follows:—

اَ = a, اِ = i, اُ = u; as, اَکِ (akhi) = an eye, اِنچُ (inchu) = inch, اُٺُ (uthu) = a camel.

(*d*) When ا is long, as ā, in the beginning of a word, it is marked thus: آ; as, آرام (ārām) = rest.

(*e*) The letter ي stands for the sounds y, e, ee and ai;

and و for w, o, oo and au; as, يارُ (yāru) = a friend, پيتي (petee) = a box, ميدان (maidān) = a plain; and واٽَ (wāta) = a road, چورُ (choru) = a thief, کوهُ (khoohu) = a well, خوف (khauf) = danger.

(*f*) The mark (ّ) called 'shadda' doubles the letter over which it is placed; as, اُنّ (unna) = wool.

(*g*) In written form, the short vowel marks are generally omitted, and the pupils have to guess which vowel to read.

(*h*) The letter ء (hamza), itself a vowel in certain cases used for the vowel ا (alif), is placed before the vowels و and ي and shows that the syllable in which it occurs is to be considered as distinct from the syllable which precedes it; as ڏائو (d̠āo) = left; a final short vowel preceded by ā, oo,o is usually supported by the sign ء alone; as ڀاءُ (bhāu) = brother, پوءِ (poi) = afterwards.

(*i*) The signs (ً an, ٍ in, ٌ un) called 'tanwin' are placed over the final letters of certain words and give the sound of n and n (nasal) as, اتفاقاً (itfākan) = suddenly, ۾ (men) = in, آءٌ (aoon) = I.

2. Genders; Formation of Plurals

1. There is no article in Sindhi.

2. There are only two genders: Masculine and Feminine.

a. Nouns ending in ـُ (u) are generally masc. and in the nom. plural change ـُ (u) into ـَ (a); as, گھرُ (gharu) = a house, pl. گھرَ (ghara) = houses.

b. Nouns ending in اُو (oo) are generally masc. and remain unchanged in the nom. pl.; as, ماڻھو (mānrhoo) = a man or men.

c. Nouns ending in و (o) are always masc. and change و into ا in the nom. pl.; as, گھوڙو = a horse, گھوڙا = horses.

Nouns ending in ـَ (a) and ـِ (i) are always feminine and form their nom. pl. by changing the final ـَ into ون (oon) and ـِ into يون (yoon); as,

sing. زالَ = a woman	pl. زالون = women
sing. ڀِتِ = a wall	pl. ڀِتيون = walls

Nouns ending in آ (ā) and ي (ee) are generally feminine and form their nom. pl. by adding the letters ون = (oon) as,

sing. ٻلا = a snake	pl. ٻلائون = snakes
گھوڙي = a mare	گھوڙيون = mares.

3. Cases; Declention of the Noun

a. When a Noun or a Pronoun is governed by a preposition, it is said to be in the Oblique.

b. The preposition is used after the word it governs, and should therefore properly be termed as postposition; as, گهر ۾ = in the house; ميز تي = on the table.

c. کان = from, کي = to, ۾ = in, تي = on, تائين = upto, جون - جيِ - جا - جو = of.

d. جو (jo) is used before masc. sing. nominative; as, زالَ جو گهوڙو = woman's horse. جا (jā) is used before masc. pl. nominative; as, زالَ جا گهوڙا = woman's horses. جيِ (jee) is used before fem. sing. nominative; as, زالَ جيِ گهوڙِي = woman's mare. جون (joon) is used before fem. pl. nominative; as, زالَ جون گهوڙيون = woman's mares. جي (je) is used before oblique forms; as,

زال جي گهوڙي تي = on the woman's horse.
زالَ جي گهوڙن تي = ,, ,, horses.

Though جو - جا - جيِ - جون belong to the preceding word, yet are used according to the Number and Gender of the following one; as,

ماڻهوءَ جو گهوڙو = a man's horse; ماڻهوءَ جيِ گهوڙِي = a man's mare.

Declension of the Noun.

گهوڙو = a horse.

	Singular.	*Plural.*
Nom.	گهوڙو = a horse	گهوڙا = horses
Oblique cases. Accu.	گهوڙو = a horse گهوڙي کي	گهوڙا گهوڙن کي = horses
Dative	گهوڙي کي =to a horse	گهوڙن کي = to horses
Geni.	گهوڙي جو-جا =of a horse جي-جون	گهوڙن جو-جا = of horses جي-جون
Ablative	گهوڙي کان =from a horse	گهوڙن کان =from horses
Agent	گهوڙي = by a horse	گهوڙن =by horses

Singular.		*Plural*	
Nom.	oblique.	Nom.	Oblique.

Masc. nouns ending in :

1. ـُ (u) ,

گهَرُ(gharu) گهَرَ (ghara) گهَرَ (ghara) گهَرَنِ (gharani)

2. و (oo)

مانهو(mānrhoo)مانهوءَ(mānrhooa)مانهو(mānrhoo) مانهُنِ(mānrhuni)

Fem. nouns ending in :

3. َ (a),

زال (zāla) زالَ (zāla) زالؤن (zāloon) زالُنِ (zāluni)

4. ِ (i),

ڀِتِ (bhiti) ڀِتِ (bhiti) ڀِتيؤن (bhityoon) ڀِتيُنِ (bhityuni)

5. ا (ā),

بَلا (balā) بَلا (balā) بَلائون (balāoon) بَلائُنِ (balāuni)

6. ي (ee),

گهوڙي (ghoree) گهوڙيءَ (ghoreea) گهوڙيون (ghoryoon)
گهوڙيُنِ (ghoryuni)

4. Adjective; the Pronoun

The adjective may either precede or follow the noun it qualifies. It generally precedes the noun.

1. Adjectives ending in و are changeable, *i.e.* the final و is changed into ا when qualifying a masc. pl. and into ي before fem. sing. and يون before fem. pl., as:—

Masc.

	sing.	pl.
Nom.	چڱو گهوڙو = a good horse	چڱا گهوڙا = good horses
Infl.	چڱي گهوڙي تي = on a good horse	چڱن گهوڙن تي = on good horses

Fem.

	sing.	pl.
Nom.	چڱي گهوڙي = a good mare	چڱيون گهوڙيون = good mares
Infl.	چڱيءَ گهوڙيءَ تي = on a good mare	چڱين گهوڙين تي = on good mares

Degrees.

2. When two objects are compared, that with which the comparison is made is put in the ablative case; thus:

هاٿي گهوڙي کان وڏو آهي = The elephant is larger than the horse.

3. In forming the superlative degree they make a universal comparison; thus: هاٿي سڀني جانورن کان وڏو آهي = the elephant is the largest of all the animals.

Pronouns.

I	آءٌ ، مان	we	اسين
thou	تون	you	اوهين - توهين
he or it, she	هو ، هيءُ / هوءَ ، هيءَ	they	هو ، هي ، اهي

Inflected forms.

me	مون	us	اسان
thee	تو	you	توهان ، اوهان
him or her	هن ، هين	them	هنن ، هينن

	Masc. sing.	Masc. pl.	Fem. sing	Fem. pl.
my or mine	منهنجو	منهنجا	منهنجي	منهنجون
thy or thine	تنهنجو	تنهنجا	تنهنجي	تنهنجون
his, her or its	هين جو	هين جا	هين جي	هين جون
	هن جو	هن جا	هن جي	هن جون
our	اسان جو	اسان جا	اسان جي	اسان جون
your	توهان جو	توهان جا	توهان جي	توهان جون
their	هينن جو	هينن جا	هينن جي	هينن جون
	هنن جو	هنن جا	هنن جي	هنن جون

When governed by a postposition

that	هيءَ	M.	is changed into هِن ,	these	هي	into هِنَن
	هيءَ	F.	” ” ”	”	”	” ”
that	هُو	M.	” ” هُن ,	those	هُوءَ	” هُنَن
	هوءَ	F.	” ” ”	”	”	” ”
(relative) he who	جو	M.	” ” جنهِن ”, جِنهِين	they who	جي	” جِنَن، جِين
	جا	F.	” ” ”	”	”	” ”
(correlative) that same	سو	M.	” ” تنهِن ”, تِنهِين	those same	سي	” تِنَن، تِن
	سا	F.	” ” ”	”	”	” ”
(Interrogative) who?	ڪيرُ	M.	” ” ڪنهِن ”, ڪِنهِين	who	ڪير	” ڪَن، ڪِن
	ڪيرَ	F.	” ” ”	”	”	” ”
(Indefinite) any	ڪو	M.	” ” ڪنهِن ”, ڪِنهِين	any some	ڪي	” ڪَن، ڪِن
	ڪا	F.	” ” ”	”	”	” ”
this very	اِهو	M.	” ” اِنهيءَ ” ,	these very	اِهي	” اِنهن
	اِها	F.	” ” ”		” ”	”
that very	آهو	M.	” ” آنهيءَ ” ,	those very	آهي	” آنهن
	آها	F.	” ” ”	”	” ”	”

5. The Genitive Form پَنهنجو

The genitive forms پَنهنجو ، پَنهنجا ، پَنهنجي ، پَنهنجيون (belonging to self) have a peculiar use which is very important to mention.

When there occurs in a sentence a possessive pronoun belonging to the Nom. or agent, it is expressed by پَنهنجو ، پَنهنجا etc. For instance, in the sentence, "I saw my horse" the possessive 'my' belongs to the Nom. 'I', hence the rendering of 'my' will be پَنهنجو and not مُنهنجو as, مون پَنهنجو گهوڙو ڏٺو .

Again, if in the Nom. part of a complex sentence, there occurs a possessive pronoun belonging to the Nom., the rendering of it will not be پَنهنجو but هُنَ جو ; as, "He and his brother have gone to their house." Here 'his' is a possessive in the Nom. part of the sentence and it will be rendered into هُنَ جو instead of پنهنجو and the whole sentence will be rendered into: هو ۽ هُنَ جو ڀاءُ پنهنجي گهر ويا آهن .

6. Verb "To be"

The verb هُئڻُ (= to be) serves in Sindhi as an auxiliary in the formation of tenses in its Present, Past and Future forms which are the following :—

The Present Tense (I am)

Singular			Plural	
آءٌ آهيان		I am	اسين آهيون	we are
تون آهين		thou art	تَوهين آهيو	you are
هُو آهي	M.	he is	هُو آهن	they are
هُوءَ آهي	F.	she is		

The Past Tense (I was)

Singular			Plural	
آءٌ هوس		I was	آسين هُئاسُون or هُئاسين	we were
تُون هُئين		thou wast	تَوهين هُئا	you were
هُو هو	M.	he was	هُو هُئا	they were
هوءَ هُئي	F.	she was	هُو هُيون	

The Future Tense (I shall be)

آءٌ هُوندُس		I shall be	آسين هُونداسُون or هُونداسين	we shall be
تُون هُوندين		thou will be	تَوهين هُوندا	you will be
هُو هُوندو	M.	he will be	هُو هُوندا	they will be
هوءَ هوندي	F.	she will be	هُو هُونديون	

7. Formation of Tenses

1. Infinitives end in ڻُ; as, ڊوڙڻُ = to run, لِکڻُ = to write.

2. Take off ڻ and the root is left, as, ڊوڙ = walk; لک = write.

3. The root of intransitive verbs generally ends in ـُ, while that of transitive verbs ends in ـِ; as, ڊوڙُ = run, مارِ = kill, beat.

4. The singular imperative is generally the same as the root, while the plural is formed by adding و to the root, if it ends in ـُ and by adding يو if it ends in ـِ; as, sing. ڊوڙُ pl. ڊوڙو; sing. مارِ pl. ماريو.

5. The future imperative is formed by adding ج for the sing. and جو for the pl. to the root; as, sing. ڊوڙج pl. ڊوڙجو

6. If the root ends in ـُ the present participle is formed by changing it into ندو (ando); and if it ends in ـِ then by adding يندو (eendo); as,

ڊوڙُ pres. part. ڊوڙندو = running
مارِ ,, ,, ماريندو = beating

7. The past participle is generally formed by adding يو or يل to the root; as ڊوڙيو or ڊوڙيلُ = ran or run. Past participle ending in يو is used in the formation of tenses and that ending in ل or يل is used generally as an adjective.

Many past participles are formed irregularly; as, ڏسڻ = to see, ڏٺو = saw or seen.

In such cases, we get the other form by changing و into ل, as ڏٺل = seen.

8. The conjunctive participle is formed by adding ي (ee) to the root if it ends in ْ and by adding ي (e) if it ends in ِ ; as,

ڊوڙي — ڊوڙ = having run

ماري — مار = having beaten.

8. Conjugation of Verbs

ڊوڙڻ = To run

Root	Present Participle	Past Participle
ڊوڙ = run	ڊوڙندو = running	ڊوڙيو = run

(*I*) *Tenses from the Root.*

Aorist tense

(I may run)

pl.	M. & F.	sing.
اسين ڊوڙون		آءٌ ڊوڙان
توهين ڊوڙو		تون ڊوڙين
هُو ڊوڙن		هُو ڊوڙي

(Fem. هُوءَ)

Present tense

(I am running)

It is formed by adding ٿو for the sing. and ٿا for the pl. to the Aorist; while ٿي and ٿيون are used for the Fem. sing. and pl. respectively.

pl.	Masc.	sing.
اسين ڊوڙون ٿا		آءٌ ڊوڙان ٿو
توهين ڊوڙو ٿا		تون ڊوڙين ٿو
هُو ڊوڙن ٿا		هُو ڊوڙي ٿو

pl.	Fem.	sing.
اسين ڊوڙون ٿيون		آءٌ ڊوڙان ٿي
توهين ڊوڙو ٿيون		تون ڊوڙين ٿي
هُو ڊوڙن ٿيون		هُوءَ ڊوڙي ٿي

The past conditional tense

(Had I run)

It is formed by adding ها to the Aorist throughout all the persons; as,

آءٌ ڊوڙان ها

تون ڊوڙين ها

&c. &c.

(2) *Tenses from the Present Participle.*

Future tense

(I shall run)

pl.	Masc.	sing.
اسين ڊوڙنداسون		آءٌ ڊوڙندس
توهين ڊوڙندا		تون ڊوڙندين
هو ڊوڙندا		هو ڊوڙندو

pl.	Fem.	sing.
ڊوڙنديون سون		ڊوڙنديس
ڊوڙنديون		ڊوڙندينءَ
ڊوڙنديون		هوءَ ڊوڙندي

Present habitual tense

(I am in the habit of running)

pl.	Masc.	sing.
ڊوڙندا آهيون		ڊوڙندو آهيان
ڊوڙندا آهيو		ڊوڙندو آهين
ڊوڙندا آهن		ڊوڙندو آهي

pl.	Fem.	sing.
,, ڊوڙنديون &c.		,, ڊوڙندي &c.

Past habitual tense

(I was in the habit of running)

pl.	Masc.	sing.
ڊوڙندا هئاسون		ڊوڙندو هوس
ڊوڙندا هئا		ڊوڙندو هئين
ڊوڙندا هئا		ڊوڙندو هو

pl.	Fem.	sing.
ڊوڙنديون هيون سون		ڊوڙندي هيس
ڊوڙنديون هيون		ڊوڙندي هئينءَ
ڊوڙنديون هيون		ڊوڙندي هئي

(3) *Tenses from the Past Participle*

Past tense

(I ran)

pl.	Masc.	sing.
ڊوڙياسون		ڊوڙيس
ڊوڙيا		ڊوڙئين
ڊوڙيا		ڊوڙيو

pl.	Fem.	sing.
ڊوڙيون سون		
ڊوڙيون		ڊوڙينءَ
ڊوڙيون		ڊوڙي

Imperfect tense

(I was running)

It is formed (both in Masc. and Fem.) by adding ٿي to the past tense.

ڊوڙيس ٿي

ڊوڙئين ٿي &c.

Present perfect tense

(I have run)

pl.	Masc.	sing.
ڊوڙيا آهيون		ڊوڙيو آهيان
ڊوڙيا آهيو		ڊوڙيو آهين
ڊوڙيا آهن		ڊوڙيو آهي

Fem.

ڊوڙيون ... ڊوڙي ...

etc. etc.

Past perfect tense

(I had run)

pl.	Masc.	sing.
ڊوڙيا هئاسون		ڊوڙيو هوس
ڊوڙيا هئا		ڊوڙيو هئين
ڊوڙيا هئا		ڊوڙيو هو

Fem.

ڊوڙيون هيون سون	ڊوڙي هيس
ڊوڙيون هيون	ڊوڙي هئينءَ
ڊوڙيون هيون	ڊوڙي هئي

Having run ڊوڙي

One who runs (M.) ڊوڙندڙ

(F.) ڊوڙندڙ

The present dubious tense and dubious past are formed by adding the future tense of the auxiliary verb هُئڻ to the present and past participles respectively; as,

he may be running

(M.) هُو ڊوڙندو هوندو

(F.) هوءَ ڊوڙندي هوندي

he may have run

(M.) هُو ڊوڙيو هوندو

(F.) هوءَ ڊوڙي هوندي

Conjugation of a Transitive Verb

The Transitive verb is conjugated like an Intransitive verb in all the tenses except the last four—formed from the participle, viz. the past, imperfect, present perfect and past perfect. The subject then is always put in the inflected form and the verb agrees with its object in gender and number.

The past tense
(I wrote)

مُون لکيو	آسان لکيو
تو لکيو	تَوهان لکيو
هُنَ لکيو	هُنَنِ لکيو

If the object is pl., the verb becomes لکيا; for fem. sing. لکي and for fem. pl. لکيُون.

The imperfect tense
(I was writing)

This is formed by adding ٿي to the past tense; as, مُون لکيو ٿي.

Present Perfect
(I have written)

مُون لکيو آهي	آسان لکيو آهي
تو لکيو آهي	تَوهان لکيو آهي
هُنَ لکيو آهي	هُنَنِ لکيو آهي

If the object is pl., it becomes لکيا آهِن ; for fem. sing. لکي آهي and for fem. pl. لکيون آهِن.

Past Perfect

(I had written)

مُون لِکِيو هو	آسان لِکِيو هو
تو لِکِيو هو	تَوهان لِکِيو هو
هُنَ لِکِيو هو	هُنَن لِکِيو هو

If the object is plural it becomes لِکِيا هُئا; for fem. sing. لِکِي هُئِي and for fem. pl. لِکِيون هُيُون.

Conjunctive Participle

(having written) لِکِي

Agent

(writer) (M.) لِکَندَڙُ

(F.) لِکَندَڙ

9 List of Verbs.

VERB I

Regular

Intranstitive

To Stay	رَهَڻُ
,, Wait	ترسَڻُ
,, Run	ڊوڙَڻُ
,, Sleep	سُمَهڻُ
,, Fall	ڪِرَڻُ
,, Fight	وِڙهڻُ
,, Get up, rise	اُٿڻُ
,, Turn	ڦرَڻُ
,, Return	موٽَڻُ
,, Pass away	گُذرَڻ
,, Pass by	لنگهَڻ
,, Climb	چَڙهڻ
,, Wake up	جاڳَڻ
,, Walk	هلَڻ
,, Be saved	بَچَڻ
,, Flow	وَهَڻ
,, Swim	ترَڻ
,, Go for a walk	گهمَڻ

Transitive

To Read	پڙهڻ
,, Write	لِکَڻ
,, Learn	سِکَڻ
,, Understand	سمجهَڻ
,, Place	رَکَڻ
,, Ask	پُڇَڻ
,, Ask for	گهُرَڻ
,, Take out	ڪَڍَڻ
,, Obey	مَڃَڻ
,, Reap	لُڻَڻ

Roots ending in ـِ

To Send	موڪلَڻ
,, Seize	جهلَڻ - پَڪڙَڻ
,, Leave	ڇڏَڻ
,, Show	ڏيکارَڻ
,, Make	ناهَڻ - جوڙَڻ
,, Call	سَڏَڻ - ڪوٺَڻ
,, Call out	هُڪارَڻ
,, Cut	وَڍَڻ - ڪَپَڻ

To Seek	ڳولڻ
,, Dig	کوٽڻ
,, Confess	ٻاسڻ
,, Examine	جاچڻ
,, Mix	گڏڻ
,, Beat	مارڻ
,, Teach	سيکارڻ
,, Open	کولڻ - پٽڻ
,, Look	نهارڻ
,, Burn	ساڙڻ
,, Light	ٻارڻ
,, Forget	وسارڻ
" Fill	ڀرڻ
,, Weigh	تورڻ
,, Pass	گذارڻ
,, Tear	ڦاڙڻ

Roots ending in ء and therefore ending in -

To Speak	ڳالهائڻ
,, Think	ڀانئڻ
,, Save	بچائڻ
,, Explain	سمجهائڻ
,, Send for	گهرائڻ
,, Tell	ٻڌائڻ
To Steal	چورائڻ
,, Hide	لڪائڻ
,, Extend	وڌائڻ

Irregular

Intransitive

		Past part.
To Be	هُئڻ -	هو
,, Become	ٿيڻ -	ٿيو
,, Come	اچڻ -	آيو
,, Go	وڃڻ -	ويو
,, Sit	وهڻ -	ويٺو
,, Stand	بيهڻ -	بيٺو
,, Reach	پهچڻ -	پهتو
,, Come out	نڪرڻ -	نڪتو
,, Get down, to dismount	لهڻ -	لٿو
,, Meet	گڏجڻ -	گڏيو
,, Fear	ڊڄڻ -	ڊنو
,, Lie	پوڻ -	پيو
,, Die	مرڻ -	مئو
,, Be drowned	ٻڏڻ -	ٻڏو
,, Adhere	لڳڻ -	لڳو
,, Be tired	ٿڪجڻ -	ٿڪو
,, Marry	پرڻجڻ -	پرڻيو

The present participle of هٔڻَڻ is هوندو ; ٿيڻ = ٿيندو ; اَچڻ = ايندو and of وَڃڻ = وينڊو.

Transitive			To Carry	کَڻيو - کَڻڻ
To	Say, tell	چَيو - چوَڻ	,, Strike	هَنيو - هَڻڻ
,,	See	ڏٺو - ڏسڻ	,, Buy	ورتو - خريدڻ
,,	Hear	ٻُڌو - ٻُڌڻ	,, Sell	وڪيو - وڪڻڻ
,,	Tie	ٻَڌو - ٻَڌڻ	,, Know	ڄاتو - ڄاڻڻ
,,	Find	لَڌو - لَهڻ	,, Recognise	سُڃاتو- سڃاڻڻ
,,	Give	ڏنو - ڏيڻ	,, Break	ڀَڳو - ڀَڃڻ
,,	Take	وَرتو - وَٺڻ	,, Bring	آندو - آڻڻ
,,	Eat	کاڌو - کائڻ	,, Put on	پاتو - پائڻ
,,	Drink	پيتو - پيئڻ	,, Do	ڪيو - ڪرڻ
,,	Put	وڌو - وجهڻ		(the pres. part. ڪندو)

V E R B II

Regular

Intransitive

To Be able سگهڻ

,, Jump ٽپڻ

,, Enter into گهڙڻ

,, Rise (sun) اڀرڻ

Transitive

Roots ending in ـُ

To Wipe اُگهڻ

To Kiss چُمڻ

,, Smell سنگهڻ

,, Win کٽڻ

,, Sew سبڻ

,, Taste چکڻ

Roots ending in ـِ

To grant بخشڻ

,, Pull ڇڪڻ

,, Snatch کسڻ

To Count ڳڻڻ
,, Distribute ورهائڻ
,, Hate ڌڪارڻ
,, Bury پورڻ
,, Cover ڍڪڻ
,, Erase ڊاهڻ
,, Drag گهلڻ
,, Sting ڏنگڻ
,, Give birth to ڄڻڻ
,, Spread ورچائڻ - پکيڙڻ
,, Bake پچائڻ
,, Sing ڳائڻ
,, Lose, to be defeated هارائڻ

Irregular

Intransitive past part.

To Bathe وهنتو - وهنجڻ
To Be born ڄائو - ڄمڻ
,, Be baked, to ripen پڪو - پچڻ
,, Fly اڏائو - اڏامڻ
,, Be sold وڪاڻو - وڪامڻ
,, Be entangled ڦاٿو - ڦاسڻ
,, Be cured ڇٽو - ڇٽڻ
,, Weep رنو - روئڻ
,, Set (sun) لٿو - لهڻ

Transitive

To Wash ڌوتو - ڌوئڻ
,, Suffer, bear سٺو - سهڻ
,, Milk ڏڌو - ڏهڻ
,, Cook رڌو - رڌڻ

10. Compound Verbs

Compound verbs are of frequent occurrence and are formed by uniting a verb کرُن = to make or do (being the most frequently employed) with a substantive or an adjective generally:-

To	Prepare	تیار کرُن	To	Cultivate	آباد کرُن
,,	Like	پسند "	,,	Please	خوش "
,,	Begin	شروع "	,,	Satisfy	راضی "
,,	Finish	پوُرٕ "	,,	Displease	ناراض "
,,	Shut	بند "	,,	Destroy	ناس "
,,	Cleanse	صفا "	,,	Separate	جدا "
,,	Warm	گرم "	,,	Find out	معلوم "
,,	Remember	یاد "	,,	Stop	بس "
,,	Buy	خرید "	,,	Confiscate	ضبط "
,,	Collect	گنڈ "	,,	Lend	آدارو دِیُن
,,	Prove	ثابت "	,,	Borrow	آدارو ونَن
,,	Appoint	مقرر "	,,	Oppose	ماسُھون تھیَن
,,	Cancel	رد "	,,	Be born	پیدا تیّن
,,	Sanction	منظور "	,,	Set out	رَوانو تیّن
,,	Declare	ظاہر "	,,	Be surprised	حیران تیّن
,,	Dismiss	موقوف "	,,	Pursue	پتیان پیوَن
,,	Warn	خبردار "	,,	Interfere	وچ مِ پیوَن
,,	Agree	قبول "	,,	Use	کم آنُن

The passive forms of all those that take ڪَرَڻُ are formed by changing ڪَرَڻُ into ٿيَڻُ as, تيارُ ٿيڻُ = to be prepared; مُقَرَرُ ٿيڻُ to be appointed.

Verbs formed with substantives

To	Work	ڪرڻ	ڪمُ	To	Play	,,	راندِ
,,	Think	,,	خيالُ	,,	Travel	,,	مُسافِري
,,	March	,,	ڪُوچُ	,,	Wager, to bet		شرط بَڌَڻُ
,,	Quarrel	,,	جهيڙو	,,	Dream		خوابُ لَهڻُ
,,	Rebel	,,	بَغاوَت	,,	Trace		پَترو لَهڻُ
,,	Reign	,,	حُڪُومَتَ	,,	Starve		بُک مَرَڻُ
,,	Steal	,,	چوري	,,	Object		اِعتِراضُ آڻَڻُ
,,	Plunder	,,	لُٽَ	,,	Guess		ڏُکو هَڻَڻُ
,,	Ride	,,	سُواري	,,	Insure		ويمو آنارَڻُ

The following verbs require the postpositions جي ، جو :-

Requiring جو				*Requiring* جي			
To	Translate		ترجمو ڪَرَڻُ	To	Try		ڪوشش ڪرڻ
,,	Copy	,,	نَقلُ	,,	Compare	,,	ڀيٽَ
,,	Thank	,,	شُڪُرُ	,,	Recommend	,,	سِفارِش
,,	Mention	,,	ذِڪرُ	,,	Insult		بي عِزتي ,,
,,	Resolve		پڪو اِرادو ,,	*Requiring*			جي
,,	Search	,,	ڳولا	,,	Cross		پار وَڃَڻُ
,,	Interview	,,	مُلاقات	,,	Pursue		پُٺيان پوَڻُ
,,	Repair	,,	مَرَمَت				

Examples: To translate a book = ڪتاب جو ترجمو ڪرڻ (Lit. to make a translation of a book). To repair a house = گهر جي مرمت ڪرڻ

The following verbs require کي after the object:-

To	Request	عرض ڪرڻ	To	Hang	ڦاسي ڏيڻ
,,	Salute	,, سلام	,,	Remind	ياد گيري ڏيارڻ
,,	Forbid	,, منع	,,	Shoot	بندوق هڻڻ
,,	Imprison	,, قيد	,,	Kick	,, لت
,,	Forgive	معافي ڏيڻ	,,	Sting	,, ڏنگ
,,	Help	,, مدد	,,	Bite	چڪ پائڻ
,,	Poison	,, زهر	,,	Embrace	,, ڀاڪر
,,	Reward	,, انعام			
,,	Assure	,, پڪ	,,	Touch	هٿ لائڻ
,,	Abuse	,, گاريون	,,	Injure	ايذاءِ پهچائڻ
,,	Set fire to	,, باهه	,,	Bribe	رشوت ڏيڻ

The past part. of ڏيڻ is ڏنو; of هڻڻ is هنيو; of پائڻ is پاتو; and of لائڻ is لاتو.

Requiring سان after the object:-

To	Promise	انجام ڪرڻ	To	Marry	شادي ڪرڻ
,,	Dispute	,, تڪرار	,,	Deceive	,, ٺڳي
,,	Oppose	,, مقابلو	,,	Converse	,, گفتگو
,,	Treat	,, هلت	,,	Fight	وڙهڻ

Requiring کان after the object:-

To	Ask	پڇڻ	To	Fear	ڊڄڻ

To Ask for	گهُرَڻ	To Take revenge	وير وَٺڻ
,, Apologize	معافي گهُرڻ		

Requiring مان after the object:-

To Take out ڪَڍَڻ

Requiring تان after the object:-

To alight, dismount لهڻ

Requiring تي

To Attack	حَملو ڪرڻ	To Attend to	ڌِيانُ ڏيڻ
,, Accuse	تُهمَتَ آڻڻ	,, Climb	چَڙهڻ
,, Object	إعتراضُ آڻڻ	,, Oppress	ظُلمُ ڪرڻ

11. The Causal Verbs

Almost from every intransitive or transitive verb, a causal may be derived. All causal verbs are, as regards their signification, transitive.

I. Intransitive verbs, having a monosyllabic root, enclosing a short vowel, form the causal by lengthening the short vowel into its corresponding long; e.g.

لَهَڻ	to dismount	لاهڻ	to take down
جُڙَڻ	to be made	جوڙَڻ	to make

II. By suffixing اءِ to the root; e. g.

جاڳڻ	to be awake	جاڳائڻ	to awaken
ٻُڌَڻ	to hear	ٻُڌائڻ	to tell
ڪَرَڻ	to do	ڪَرائڻ	to cause to do
ڊوڙڻ	to run	ڊوڙائڻ	to make run
لِڪَڻ	to be hidden	لِڪائڻ	to hide
تَرِسَڻ	to wait	تِرِسائڻ	to detain
سَمُجهَڻ	to understand	سَمُجهائڻ	to explain
ڪِرَڻ	to fali	ڪِرائڻ	to cause to fall
کِلَڻ	to laugh	کِلائڻ	to make laugh
سُڪَڻ	to be dried up	سُڪائڻ	to dry
بَچَڻ	to be saved	بَچائڻ	to save
هَلَڻ	to walk	هَلائڻ	to make (one) walk

ڪاوڙجڻ	to be angry	ڪاوڙائڻ	to make angry
مُنجهڻ	to be confounded	مُنجهائڻ	to confound

III. By suffixing ار to the root; e. g.

سمهڻ	to sleep	سمهارڻ	to put to sleep
وهڻ	to sit	وهارڻ	to seat
سکڻ	to learn	سکارڻ	to teach
اٿڻ	to get up, rise	اٿارڻ	to rouse up
ڊڄڻ	to fear	ڊيڄارڻ	to frighten
بيهڻ	to stand	بيهارڻ	to make (one) stand
گذرڻ	to pass away	گذارڻ	to pass
ڏيڻ	to give	ڏيارڻ	to cause to give

Irregular Causal Verbs

ڇٽڻ	to be released	ڇڏڻ	to release, to let go
کائڻ	to eat	کارائڻ	to feed
لبهڻ	to be found (p.p. لڌو)	لهڻ	to find (p.p. لڌو)
ڀڄڻ	to be broken (p.p. ڀڳو)	ڀڃڻ	to break (p.p. ڀڳو)
ٻڏڻ	to be drowned	ٻوڙڻ	to drown
ڦاٽڻ	to be torn	ڦاڙڻ	to tear
ڄمڻ	to be born	ڄڻڻ	to give birth to
وسامڻ	to be extinguished	وسائڻ	to extinguish

12. The Passive Voice

The passive voice is formed by adding جڻ to the root of a transitive verb; as, پَڪِڙڻ to seize پَڪِڙِجَڻ to be seized. The present participle is formed by adding يو to the root; as, پَڪِڙِيو being seized; and the past participle is the same in form as that of an active verb; as, پڪڙيو was seized.

The passive voice is also formed by adding the various tenses of وَڃَڻ (=to go) to the past participle of the transitive verb; as, پَڪڙِيو وَڃَڻ = to be seized. But this form of passive voice is generally used in the last four tenses. It is conjugated like an intransitive verb; as, he was seized = هُو پڪڙيو ويو .

13. Pronominal Suffixes

In addition to the regular form and use of personal pronouns already explained, pronominal suffixes are often expressed by being suffixed to the nouns (showing relationship), verbs and postpositions with which they are used.

The following suffixes are added to the nouns showing relationship and to intransitive verbs:-

Pronoun	Suffixes for sing.	Suffixes for pl.
1st	مِ	—
2nd	ءِ , ئي	وَ
3rd	سِ	نِ

Thus پُٽمِ = پُٽُ منهنجو = my son; پُٽسِ = هُن جو پٽ his son;
هومِ = مون کي هو = I had; هوسِ = هن کي هو he had.

آهي is generally changed into اٿ when joined by suffixes; as, آٿمِ = I have; آٿس = he has.

(2) The pron. suffixes are used with the simple post-positions, the chief of which are :—

سندو , ڏانهن , سان , کان , وٽ , منجهه , کي (of) etc.

and also with such adverbs as are used as postpositions e.g. هيٺان , مٿان etc. But the above postpositions are generally used with the 3rd personal pron. suffixes; as, کيسِ = هُن کي = to him; منجهن = مَنجهه هُنَن = in them.

(3). The following suffixes are used with the transitive verbs in the tenses formed from the past participle in place of the personal pronouns:-

Pronoun	Suffixes for sing.	Suffixes for pl.
1st.	مِ	سين ، سون
2nd.	ء ، ئي	وَ
3rd.	آئين	آئون

Thus لِکيو سون = I wrote ; لِکيم
لِکيو هُن = he wrote. لِکيائين

Past: (I wrote)

	Singular	Plural
1st.	لِکيم	لکيوسين
2nd.	لِکيء	لکيوَ
3rd.	لِکيائين	لکيائون

Imperfect: (I was writing)

Ist.	لکيم ٿي	لکيوسين ٿي
2nd.	لِکيء ٿي	لِکيوَ ٿي
3rd.	لکيائين ٿي	لکيائون ٿي

Present perfect: (I have written)

1st.	لکيو آٿم	لِکيو آٿئون
2nd.	لِکيو آٿيئي	لکيو آٿوَ
3rd.	لکيو آٿس	لکيو آٿن

Past perfect: (I had written)

	Singular	Plural
1st.	لِکِيو هوم	لکيو هوسين
2nd.	لکيو هئين	لکيو هوو
3rd.	لکيو هوائين	لِکِيو هئائون

To the tenses formed from the past participle of transitive verbs, even two suffixes may accede, the first expressing the Instrumental and the second the Dative or Accusative — as, چيائينم = he said to me; چيائينس = he said to him.

14. Adverbs, Postpositions, and Conjunctions

Adverbs

(of time)

Today	آجُ	Then	تڏهن، تڏهين
Before	اڳي	Sometimes	ڪڏهن، ڪڏهين
Now	هاڻي، هينئر	Yesterday	ڪالهه
When	جڏهن، جڏهين	Uptil now	اڃا تائين
Tomorrow	سڀاڻي	Daily	ڏهاڙي
After	پوءِ	Always	سدائين، هميشه
At last	نيٺ، آخر	Again	وري

(of place)

Here	هتي	Outside	ٻاهر
Inside	اندر	Where	جتي
Far	پري	Above	مٿي
There	هُتي	Near	ويجهو
Below	هيٺ		

(Interrogative words)

Why	ڇو	How	ڪيئن، ڪيئن
Who	ڪيرُ	What sort of	ڪهڙو
How much	ڪيترو	How often	ڪيترا ڀيرا
What	ڇا	When	ڪڏهن
Whose	ڪنهنجو	Where	ڪٿي
How many	ڪيترا		

Postpositions

There are two sorts of postpositions viz. simple and compound

In	۾	Like	وانگر ، جهڙو
To	کي	From, in, out of	مان ، منجهان
With	سان	**From**	کان
At, near	وٽ	Of	جو
From near, from	وٽان	For	واسطي ، لاء
On	تي	About	بابت
Upto	تائين	According to	موجب
Towards	ڏانهن		

The following take جي

Under	جي هيٺان	On account of	جي ڪري
Near	,, ڀرسان، جي ويجهو	Equal to	,, برابر
Around	,, چوڌاري	Between	,, وچ ۾
Across	,, پار	On the back of	,, پٺيان
Above	,, مٿان	Opposite to	,, سامهون
In front of	,, اڳيان	Face to face	,, روبرو

Except کان سواء   Before کان اڳي   After کان پوء

Conjunctions

And	۽	As	جيئن ته
But	پر	Also	بہ
Although	جيتوڻيڪ	Or	يا

Lest	متان
Because	ڇاڪاڻ تہ
That	تہ
If	جي ، جيڪڏهين
Otherwise	نہ تہ
Therefore	تنھنڪري

Useful Words

Yes	هائو
No	نہ
Soon	جلد ، سگهو
Early	سوير
Late	دير سان - اوير
Both	ٻئي (inflec. ٻنهي)
Another	ٻيو
Others	ٻيا
A certain, any	ڪو
Whoever	جيڪو
Whatever	جيڪي
Just now	هينئر
Already	اڳيئي
In future	اڳتي
Hither	هيڏانهن
Thither	هوڏانهن
From here	هتان
From there	هُتان
From where ?	ڪٿان
Some	ڪجهہ ، ڪي
About	اٽڪل
Yet, still	اڃان
Ever	ڪڏهين
Never	ڪڏهين نہ
Often	اڪثر
Perhaps	شايد
Certainly	بيشڪ
Positively	ضرور
Only	رڳو ، فقط
So or thus	اِئين
As	جيئن
So	تيئن
So much	ايترو
So many	ايترا
As much	جيترو
As many	جيترا
At once	هڪدم
Seldom	ورلي

In vain	بيفائدو ، آجايو
Suddenly	اوچتو
In short	مطلب ته
In the morning	صبح جو
In the evening	شام جو
At midday	منجهند جو
Well	چڱيءَ طرح
Kindly	مهرباني ڪري
Specially	خصوصاً
Till when	جيسيتائين
How long ?	ڪيستائين ؟

Until then	تيسيتائين
Since when	جڏهانڪر
Since when ?	ڪڏهانڪر
Since then	تڏهانڪر
As if	جڻڪ
Neither-nor	نڪو ، نڪي
Every one	هرڪو
Everything	سڀڪجهه
Quite, altogether	بلڪل
Very	تمام ، ڏاڍو
On the contrary	آبلندو

15. Numerals

Figures		Names	Figures		Names
1	۱	هِڪ - هِڪڙو	19	۱۹	اُڻويهَ
2	۲	ٻَ	20	۲۰	وِيهَ
3	۳	ٽي	21	۲۱	ايڪيهَ
4	۴	چار	22	۲۲	ٻاوِيهَ
5	۵	پَنجَ	23	۲۳	ٽيوِيهَ
6	۶	ڇَهَ	24	۲۴	چوويهَ
7	۷	سَتَ	25	۲۵	پَنجُويهَ
8	۸	اَٺَ	26	۲۶	ڇَوِيهَ
9	۹	نَوَ	27	۲۷	سَتاوِيهَ
10	۱۰	ڏَهَ	28	۲۸	اَٺاوِيهَ
11	۱۱	يارَهَن	29	۲۹	اُڻٽيهَ
12	۱۲	ٻارَهَن	30	۳۰	ٽيهَ
13	۱۳	ٽيرَهَن	31	۳۱	ايڪٽيهَ
14	۱۴	چوڏَهَن	32	۳۲	ٻٽيهَ
15	۱۵	پندرَهَن	33	۳۳	ٽيٽيهَ
16	۱۶	سورَهَن	34	۳۴	چوٽيهَ
17	۱۷	سَترَهَن	35	۳۵	پَنجٽيهَ
18	۱۸	ارڙَهَن	36	۳۶	ڇٽيهَ

Figures		*Names*	*Figures*		*Names*
37	٣٧	سَتٽيهَ	57	٥٧	سَتوُنجاه
38	٣٨	اٺٽيهَ	58	٥٨	اٺوُنجاه
39	٣٩	آڻيتاليهَ	59	٥٩	آڻهَٺِ
40	٤٠	چاليهَ	60	٦٠	سَٺِ
41	٤١	ايڪيتاليهَ	61	٦١	ايڪَهَٺ
42	٤٢	ٻائيتاليهَ	62	٦٢	ٻاهَٺِ
43	٤٣	ٽيتاليه	63	٦٣	ٽيهَٺِ
44	٤٤	چوئيتاليه	64	٦٤	چوهَٺِ
45	٤٥	پنجيتاليه	65	٦٥	پنجَهَٺِ
46	٤٦	ڇائيتاليه	66	٦٦	ڇاهَٺِ
47	٤٧	سَتيتاليه	67	٦٧	سَتَهَٺِ
48	٤٨	اٺيتاليه	68	٦٨	اٺهَٺ
49	٤٩	آڻوَنجاهُ	69	٦٩	آڻهَتَرِ
50	٥٠	پنجاهُ	70	٧٠	سَتَرِ
51	٥١	ايڪوُنجاهُ	71	٧١	ايڪَهَتَرِ
52	٥٢	ٻاوَنجاهُ	72	٧٢	ٻاهَتر
53	٥٣	ٽيوَنجاهُ	73	٧٣	ٽيهتر
54	٥٤	چووَنجاهُ	74	٧٤	چوهتر
55	٥٥	پنجونجاه	75	٧٥	پنجَهتر
56	٥٦	ڇاوَنجاه	76	٧٦	ڇاهَتر

77	٧٧	ستهتر	89	٨٩	اوڻانوي
78	٧٨	اٺهتر	90	٩٠	نوي
79	٧٩	اوڻاسي	91	٩١	ايڪانوي
80	٨٠	اسي	92	٩٢	ٻيانوي
81	٨١	ايڪاسي	93	٩٣	ٽيانوي
82	٨٢	ٻياسي	94	٩٤	چورانوي
84	٨٣	ٽياسي	95	٩٥	پنجانوي
84	٨٤	چوراسي	96	٩٦	ڇهانوي
85	٨٥	پنجاسي	97	٩٧	ستانوي
86	٨٦	ڇهاسي	98	٩٨	اٺانوي
87	٨٧	ستاسي	99	٩٩	نوانوي
88	٨٨	اٺاسي	100	١٠٠	سو

Thousand = هزار; Lac (one hundred thousand) = لک; Ten million = ڪروڙ

Examples: 115 = ١١٥ هڪ سو پندرهن ; 319 = ٣١٩ ٽي سو اوڻويهه ; 5690 = ٥٦٩٠ پنج هزار ڇهه سو نوي.

Ordinals

The ordinal numbers, from the fifth upwards, are regularly formed from the cardinals by adding the termination ون; as, 5th = پنجون; 6th = ڇهون etc. They, like adjectives, agree with their noun in gender, number and case; as, the fifth boy = پنجون ڇوڪرو; the fifth girl = پنجين ڇوڪري;

the sixth horse = ڇهون گهوڙو ; on the 6th horse = ڇهين گهوڙي تي

The first four ordinals are:

1st = پهريون ; 2nd = ٻيو ; 3rd = ٽيون ; 4th = چوٿون .

$\frac{1}{4}$ = پاءُ , چوٿو	$\frac{1}{2}$ = اڌ	$\frac{3}{4}$ = مُنو	$1\frac{1}{4}$ = سوا
$1\frac{1}{2}$ = ڏيڍُ	$1\frac{3}{4}$ = پَوڻا ٻہ	$2\frac{1}{4}$ = سَوا ٻہ	$2\frac{1}{2}$ = اَڍائِي
$2\frac{3}{4}$ = پَوڻا ٽي	$3\frac{1}{4}$ = سَوا ٽي	$3\frac{1}{2}$ = ساڍا ٽي	

It is half past four.	ساڍا چار لڳا آهين .
Wake me up at quarter to five.	مون کي پوڻي پنجين بجي جاڳائج .
He returned after 3 years and 6 months.	هُو ساڍن ٽن وَرهين کان پوءِ موٽي آيو .
Come in half an hour.	اڌ ڪلاڪ ۾ اَچ .
He went away three quarters of an hour ago	هُن کي وئي منو ڪلاڪُ ٿيو .
The first part of this book is good.	هين ڪتاب جو پهريون ڀاڱو چڱو آهي .

Days of the Week

Sunday	= (آرتوارُ) آچرُ	Thursday	= (وسپت) خميس
Monday	= سُومَرُ	Friday	= جُمعو
Tuesday	= (منگلُ) اَڱارو	Saturday	= ڇَنڇَرُ
Wednesday	= (ٻُڌَرُ) اَربع		

(Those in brackets are not in much use.)

North = اُترُ South = ڏکڻُ East = اُڀرندو West = اُلهندو

16. Some Useful Grammatical Hints

1. When 'was' is used in the sense of "became", translate it by ٿيو, otherwise by هو ; as,

He was a good man — هو چڱو ماڻهو هو

When he was ten years old — جڏهين هو ڏهن ورهين جو ٿيو

2. When 'to' meaning "near" is used before animate objects, it is translated by وٽ and before inanimate objects, by ڏانهن; as,

Go to him — هن وٽ وڃ

Go to the house — گهر ڏانهن وڃ

3. When an infinitive is used after an Imperative, the former is put in the aorist with ته (= that), used immediately after the imperative; as,

Tell him to go = هن کي چئو ته وڃي (lit. tell him that he may go). Tell the peon to take this letter to the Adjutant = پٽيوالي کي چئو ته هيءُ چٺي اجيٽن صاحب وٽ کڻي وڃي

4. The correlative of جيڪڏهين (= if) is ته (= then); جڏهين (= when) is تڏهين (= then); جو or جيڪو (= he who) is سو (=he); جيئن (= as) is تيئن (= so); جيتوڻيڪ (= although) is ته بہ (= yet); اهڙو (= such) is جو (= as).

5. The verb لَڳَڻُ is used in very many senses; it means (i) to begin, (ii) to be struck, (iii) to blow, (iv) to feel, (v) to listen to, (vi) to touch etc. e. g.

(i) He began to eat. — هو کائڻَ لڳو.

(When لڳڻ governs another verb, that verb is prefixed to it in the inflected form of the infinitive.)

(ii) He was struck with a stone. — هُن کي پٿَرُ لڳو.

(iii) The wind blows. — هوا لڳي ٿي

(iv) He is hungry (feels hunger). — هُن کي بُکَ لڳي آهي.

(v) He did not listen to him. — هو هُنَ جي چئي تي نہ لڳو.

(vi) The boat touched the shore. — ٻيڙي ڪناري سان لڳي.

It is also used with time; as, It is one o'clock = هڪ لڳو آهي.

6. The sentence "I have to go" should be translated: مون کي وَڃڻو آهي; "I have to write": مون کي لکڻو آهي; "I had to write": مون کي لکڻو هو; "I shall have to go": مون کي وڃڻو هوندو; "I was obliged to go": مون کي وڃڻو پيو.
(The infinitive لکڻ, وڃڻ etc. is here prolonged by suffixing و.)

7. To have = کي هُئڻُ or وٽ هُئڻُ e.g.

I have a book. — مون کي or مون وٽ هڪڙو ڪتاب آهي .
(lit. to me a book is)

I have two books. — مون کي ٻه ڪتاب آهن .

How many brothers have you? — توکي ڪيترا ڀائر آهن ؟

8. The continuous tenses are formed by putting the particle پيو (declinable) before the first 6 tenses and پئي (indeclinable) before the last 4 tenses, viz. those formed from the past participle as:

I shall be working tomorrow all day — مان سڀاڻي سڄو ڏينهن پيو ڪم ڪندس

I have been writing for a long time — مون گهڻي وقت کان پئي لکيو آهي

9. پئي is often used instead of ٿي in the imperfect tense; as,

He was going. — هو ويو پئي .

پيو is often used instead of ٿو in the present tense; as,

He is going. — هو وڃي پيو .

10. The past participle of ويهڻ = to sit, بيهڻ = to stand, ليٽڻ = to lie, is used instead of the present participle; as, he is sitting = هو ويٺو آهي (lit. he is seated); he is standing = هو بيٺو آهي ; he is lying = هو ليٽيو آهي .

11. Add ي 'ee' to the root of a verb (if it ends in ِ) and ي 'e' (if it ends in ُ), to form the conjunctive participle; as,

وَڃي = having gone; ماري = having beaten. It serves to throw two or more short sentences into one; as,

Go and see وڃي ڏس

12. When 'to' with an infinitive equals 'for the purpose of' or 'in order to', inflect the infinitive and add لاءِ; as, I went to see him = آءٌ هُنَ کي ڏِسَڻَ لاءِ ويس. لاءِ is sometimes understood after an infinitive; as,

go to work = ڪمُ ڪرَڻ وَڃُ

13. *Completives* are formed by using رهڻ with conjuctive participle; as,

when he had done eating = جڏهين هُو کائي رَهيو

14. *Intensives* are formed by using the conjuctive participle with وَڃَڻَ = to go, وِجهَڻَ = to put, ڇڏَڻَ to leave etc. e.g.

مري وڃڻ = to die; ماري وجهڻ = to kill; ڦاڙي ڇڏڻ = to tear up.

Although every verb may thus be rendered intensive, yet it is impossible to give any rule respecting the second verb, which is usually employed for that purpose, and which will not have its own primitive meaning when so used.

Section II—Progressive Lessons, Miscellaneous Exercises and Colloquial Sentences

1. Progressive Lessons

Lesson I

Man	ماڻهو	Good	چڱو
Father	پيءُ	Bad	خراب
Brother	ڀاءُ	Great	وڏو
Horse	گهوڙو	Small	ننڍو
House	گهرُ	Clever	هوشيار
Animal	جانورُ	Dear	مَهانگو
Shop	هٽُ	Cheap	سَهانگو
Road	رستو	Much	گهڻو
Merchant	واپاري	Many	گهڻا
Garden	باغُ	Little	ٿورو
Woman	زالَ	A few	ٿورا
Mother	ماءُ	Swift	تکو
Thing	شئي	Clean	صَفا
Mare	گهوڙي	Dirty	ميرو
Girl	ڇوڪري	Servant	نوڪرُ

A good man	چڱو ماڻهو	That horse	هُو گهوڙو
Those horses	هُو گهوڙا	This girl	هيءَ ڇوڪري
These girls	هي ڇوڪريونَ		

On that big horse	هُن وَڏي گهوڙي تي
On that big horses	هُنَنِ وَڏنِ گهوڙنِ تي
To this little girl	هِن ننڍِيءَ ڇوڪرِيءَ کي
To these little girls	هِنَنِ ننڍِيُن ڇوڪرِيُن کي
This is a large house	هِي وَڏو گهر آهي.
Where is your servant?	تُنهنجو نوڪر ڪِٿي آهي ؟
Is this his tent ?	هِي هُن جو تَنبُو آهي ڇا ؟
What is your name?	تُنهنجو نالو ڇا آهي؟
Who are you?	تُون ڪيرُ آهين
What is your father's name?	تُنهنجي پيءُ جو نالو ڇا آهي؟
Where were you yesterday?	تون ڪالهه ڪٿي هُئين ؟
Is grain cheap in Karachi?	ڪراچِيءَ ۾ اَنُ سَتهانگهو آهي ؟

Exercise

Translate: Is he a clever man? Is your servant here ? No, he is in the office. That is your house. Is this a good horse? My horse is very swift. Where is that man's servant? He was in the shop of that merchant. The horse was on the way and the woman was in the house. He was in your garden today

Lesson II

Day	ڏينهن	Bag	ٿيلهي
Night	رات	Book	ڪتاب
City	شهر	Rupee	رپيو
River	ندي ، دريا	Price	قيمت
Forest	ٻيلو	Present	حاضر
Door	در	Presence	حاضري
Window	دري	Absent	غير حاضر
Water	پاڻي	Absence	غير حاضري
Cloth	ڪپڙو	New	نئون
Stone	پٿر	old	پراڻو
Son	پٽ	Aged	ٻڍو
Daughter	ڌيءَ		

Who is that man?	هو ماڻهو ڪير آهي؟
Who is that woman?	هوءَ زال ڪير آهي؟
Who are these girls?	هي ڇوڪريون ڪير آهن؟
Whose house is this?	هيءُ ڪنهن جو گهر آهي؟
Whose books are these?	هي ڪنهن جا ڪتاب آهن؟
Whose daughter is she?	هوءَ ڪنهنجي ڌيءَ آهي؟
Where is my horse?	منهنجو گهوڙو ڪٿي آهي؟
Where are your father's horses?	تنهنجي پيءُ جا گهوڙا ڪٿي آهن؟

Where are my brother's children's books ? سُنهنجي ڀاءُ جي ٻارَن جا ڪتاب ڪٿي آهن ؟

Exercise

Translate: Where is your brother ? What sort of book is this ? How many men are present ? How many rupees are there in the bag ? Whose horse is this ? Was that my father's horse ? Where is his shop ? What (how much) is the price of this book ?

Lesson III

Tree	وڻ	Tank	تلاءُ
Bird	پکي	Box	پيتي ، صندوق
People	ماڻهو	Carriage	گاڏي
Week	هفتو	Boat	ٻيڙي
Month	مهينو	Lake	ڍنڍ
Year	سال ، ورهيه	Date	تاريخ
Village	ڳوٺ	All	سڀ
Baggage	سامان	Only	فقط ، رڳو
Letter	خط	Very good	تمام چڱو

What is the news today?	اڄ ڪهڙي خبر آهي؟
Where is your village?	تنهنجو ڳوٺ ڪٿي آهي؟
Who is the headman of your village?	تنهنجي ڳوٺ جو وڏيرو ڪير آهي؟
What game is there in this country?	هن ملڪ ۾ ڪهڙو شڪار آهي؟
How many villages are there in Sind?	سنڌ ۾ ڪيترا ڳوٺ آهن؟
How far is your village from here?	تنهنجو ڳوٺ هتان ڪيترو پري آهي؟

Exercise

Translate: These men were in the city yesterday. What (how much) is the price of this thing? What is the name of that town? That is not a town, it is only a village. Are there many men in it? Is this your brother's house? How is your father today? What is the name of that man, who was with you in the bazaar yesterday?

Lesson IV

Time	وَقتُ	Bedding	هنڌُ
Hour	ڪلاڪُ	Cot	کَٽَ
Morning	صُبحُ	Room	ڪوٺي
Evening	سانجهي	Lamp	بَتي
Last night	ڪالهہ راتِ	Age	عُمر
Winter	سيارو	Bridge	پُل
Summer	اونهارو	Hot	گَرَمُ
Cattle	چوپايو مال	Cold	ٿَڌو
Grass	گاهُ	Second (*fem.* ٻي)	ٻيو
Pay	پگهارُ		

He used to come to my house every day. — هُو ڏِهاڙِي منهنجي گهرِ اِيندو هو.

He has not yet come. — هُو اڃا تائين ڪونہ آيو آهي.

Do you live in the city ? — تون شهر ۾ رهندو آهين ؟

I live here, I came here yesterday. — آءٌ هِتي رهندو آهيان، ڪالهہ هِتي آيسُ.

Where does this road lead to? — هيءُ رستو ڪيڏانهن ٿو وڃي؟

I went (had gone) out shooting yesterday — ڪالهہ آءٌ شڪار تي ويو هوس.

Exercise

Translate: Does he go there every day? My father lives in that house. We came from the forest yesterday. Do these men sleep in that house? The forest near the city is very large. That man stayed nine days in my house. I slept one night in the jungle, but I will not sleep there a second night. When did these men arrive in this city? He returned last night from the city. Yesterday, I had gone to the bazaar. This road goes to the city.

Lesson V

Friend	دوستُ	Lock	ڪُرفُ
Enemy	دُشمنُ	Key	ڪُنجي
Witness	شاهدُ	Punishment	سزا
Accused	تُهمتي ، ڏوهي	Injustice	بي اِنصافي
Order	حُڪُمُ	Theft	چوري
Complaint	فريادُ	Friendship	دوستي
Complainant	فريادي	Enmity	دُشمني
Defendant	جوابدارُ	Evidence	شاهدي
Imprisonment	قيدُ	Accusation	تُهمتَ
Prisoner	قيدي	Fault	چُڪَ
Thief	چورُ	Enquiry	پُڇا ڳاڇا
Justice	اِنصافُ	Bribe	رِشوتَ ، وڍي
Case (suit)	مُقدمو	Watch	واچ ، گهڙي
Bail	ضامنُ		

When we have occasion to use a transitive verb in any tense formed from the past participle, the nominative of the sentence assumes the case of the agent. The verb then agrees in gender and number with the object. Thus, 'he wrote a letter' should be هن چٺي لکي — literally, by him a letter (was) written.

If the object is definite and کي is used after it, the verb then agrees with neither *i. e.*. neither with the nominative

nor with the object, but remains in the 3rd person sing. masc.; as,

They killed a man last night.	هُنن ڪالهه، راتِ هڪڙو ماڻهُو ماري وڌو.
When the thieves saw us, they ran away.	جڏهين چورن آسان کي ڏٺو، تڏهين ڀڄي ويا.
At last we apprehended them all.	نيٺِ آسان آنهن سڀني کي جهليو.
I made good enquiries.	مون چڱيءَ طرح پُڇا ڳاڇا ڪئي.
What did you hear him say?	تو هُن کي ڇا چوندو ٻُڌو؟

Exercise

Translate: Where did you see him last night? I wrote a letter and gave it to the chaprasi. I have read that book. Have you seen the horse which he brought here to sell? Have you brought back all the books from the office? How much did he give to the man? How many rupees did he demand of (from) you? He demanded ten rupees, but I gave him eight and a half. Who stole my watch? Did he break the lock of the box?

Lesson VI

Indirect form; as, He said that he would go.

Direct form; as, He said, "I will go."

There is no Indirect form in Sindhi and the Direct form is put in the very words used by the speaker introduced by تہ (=that) as,

The king then said that he would not punish me (lit. " I will not punish you").	تڏهين بادشاهَ چيو تہ آءٌ توکي سزا ڪين ڏيندس .
He asked her if she had been to the house of his neighbour (lit. " Did you go to the house of my neighbour ?")	هُن هُن کان پڇيو تہ تون منهنجي پاڙي واري جي گهر ويئي هئينءَ .
My brother said to me that he was going to Calcutta the next day.	منهنجي ڀاءُ مون کي چيو تہ سڀاڻي ڪلڪتي ويندس .
He told me to go home.	هُن مون کي چيو تہ گهر وڃ .
He says he will not come.	هُو چوي ٿو تہ آءٌ ڪينَ ايندس .
At length they confessed that they had murdered the girl and taken off all her jewellery.	آخر هُنن باسيو تہ آسان ڇوڪريءَ کي ماري هُن جا زيور لاٿا آهن .

سگهڻ = 'to be able' is added to the conjunctive participle of another verb; as, ڪري سگهڻ = to be able to do; آءٌ ڪري سگهندس = I shall be able to do.

Can you recognise this man? توهين هن ماڻهوءَ کي سڃاڻي سگهو ٿا؟

He said that he could recognise the thief. هُن چيو تہ آءٌ چور کي سڃاڻي سگهان ٿو.

He sent me a message that he was ill, and could not come. هُن مون کي نياپو موڪليو تہ آءٌ بيمار آهيان ۽ اچي ڪين سگهندُس.

Exercise

Translate: I asked him *what village he came from* (from what village do you come) and he said *that he came from Sukkur* (that I come from Sukkur). The Jamadar has come. He says that *he saw* (I saw) seven thieves in the village yesterday, that *he* (I) asked them *who they were* (who are you?) but they gave no reply and ran away. They said that *they had killed 7 men* (we have killed 7 men). When you asked him his name what did he say? He first said his name was Dodo, but afterwards said it was Badal. Can you speak Sindhi? I cannot speak Sindhi, but I can understand what these people say, and in two months I shall be able to speak it myself.

Lesson VII

Body	بَدَن	Eye	اک
Dead body (corpse)	لاش	Forehead	پيشاني
Mouth	وات	Skull	کوپري
Shoulder	ڪُلهو	Arm	ٻانهن
Head	مٿو	Leg	ٽنگ
Face	مُنهَن	Neck	ڳچي
Stomach	پيٽ	Back	پُٺي
Foot	پير	Chest	ڇاتي
Hand	هٿ	Finger	آڱُر
Ear	ڪَنُ	Waist	چيلهه
Nose	نڪ	Beard	ڏاڙهي
Hair	وار	Moustaches	مُڇُون

The use of the possessive pronoun پنهنجو

Examples:–

I read my book.	آءٌ پنهنجو ڪتاب پڙهان ٿو.
Thou readest thy book.	تون پنهنجو ڪتاب پڙهين ٿو .
She reads her book.	هوءَ پنهنجو ڪتاب پڙهي ٿي.
They were going to their (own) house.	هو پنهنجي گهر ڏانهن ويا ٿي .

Exercise

Translate: Did you see your father yesterday? We have seen our brother. Give my compliments to your master. The Judge said to the plaintiff, "Go and take your money from the woman." The plaintiff came back and said, "Sir, I cannot take my money from this woman." Bring your book. Are you going to your house? He has gone to his (own) village.

Lesson VIII

Grain	اَنُ
Rice	چانورَ
Barley	جَوَ
Crops	فَصُلَ
Spring Crops	چيٽُ ، رَبيع
Autumn Crops	ڪَتِي، خَرِيف
Peasant	ڪُڙمي ، هاري
Well	کُوهُ
Canal	واهُ
A persian wheel (or raising water)	نارُ
A small persian wheel	هُرلو
Fruit	ميوو
Apple	صُوفُ
Mango	آنبُ
Rain	مينهَن
Rainy season	مينهوڳي
Harvest	لابارو
Famine	ڏُڪارُ
Seed	ٻجُ

Year	سالُ ، وَرهيُ
This year	هِنَ سالِ ، هيلَ
Last year	گُذرِيَل سالِ ، پَرُ
To plough	هَرُ کيڙَڻ
To Sow	پوکَڻُ
To Harvest	لُڻَڻُ
To Ripen	پَچَڻُ (پَڪو p.p.)
Season	موسِمَ ، (مُندَ)
Wheat	ڪَڻڪَ
Maize	مَڪائي
Field	پَٽي
Land	زَمينَ
Revenue, tax (on land)	ڍَلَ
To Impose a tax	ڍَلَ وِجهَڻ
To Collect a tax	ڍَلَ اُگاڙَڻ
Arrears	بَقايا
Remission	معافي
Cultivation	پوکَ
Cultivated	آباد
Uncultivated	غير آباد

Exercise

Translate: In Sind the peasants sow barley and wheat in the autumn, and rice and maize in the spring. These crops are harvested in the hot season. Many fruits ripen in the rains. In Hyderabad there are very good apples and mangoes. There has been little rain this year, and the crops will not be good. Last year there was good rain in the hills, but little in the plains. This year there will be a famine.

Lesson IX

Oath	قَسَمُ	Sentence	فَتوِيٰ
Defence	بَچاءُ	Assault	ڪاهَہ
Objection	اِعتراضُ	Complaint	ڦُڪارَ
Statement	زَبانِي ، اِظهارُ	Neglect	غَفلَتَ
Fine	ڏَنڊُ	Conduct	چالِ
Difference	تَفاوَتُ	Duty	نوڪِري
Debt	قَرضُ	Guilty	ڏوهِي
Crime	ڏوهُ	Innocent	بي ڏوهي
Punishment	سَزا	Honest	اِيماندارُ
Opinion	راء	Dishonest	بي اِيمانُ

Verbs

To be convicted (of)	(تي) ڏوهُ ثابِتُ ٿيڻَ	To pawn	گِروِي رَکڻ
,, be fined	(تي) ڏنڊ پوڻ	,, confess	ڏوهُ باسڻ
,, be confined	قيد ٿيڻ	,, fine	(تي) ڏَنڊُ وِجهڻ
,, be punished	(کي) سزا مِلڻُ	,, deny	اِنڪارُ ڪَرَڻ
,, state	بيانُ ڪرڻ	,, punish	(کي) سَزا ڏِيڻ
		,, swear	قَسَمُ کَڻَڻُ

1. مِلڻ (= to be got, to get, to receive) is used with the Dative and not with the Agent. The verb then agrees with the object which becomes the nominative of the sentence; as,

I got ten rupees.	مون کي ڏهه رپيا مليا.
When did you get the news?	توکي ڪڏهين خبر ملي؟
He has got 6 months' leave from yesterday.	ڪالهه کان وٺي هُن کي ڇهن مهينن جي موڪل ملي آهي.
He will be punished for theft.	هُن کي چوري ڪرڻ جي سزا ملندي.

2. گُهرجي [= is wanted, must, should, ought, (pl. گُهرجن)] is used with the Dative instead of the Nominative; as,

What do you want?	توکي ڇا گُهرجي؟
I want books.	مون کي ڪتاب گُهرجن.
He wants 3 months' leave.	هُن کي ٽن مهينن جي موڪل گُهرجي.
You ought to go there now.	توکي هُتي هينئر وڃڻ گهرجي.

3. To imply that an act should or ought *to have been done*, the phrase گُهربو هو is employed; as,

You ought to have gone there yesterday.	توکي هُتي ڪالهه وڃڻ گُهربو هو.
You ought to have stayed there for at least 3 months.	توکي هُتي گهٽ ۾ گهٽ ٽن مهنن تائين رهڻ گهربو هو.
He ought not to have done so.	هُن کي اِئين ڪرڻ نه گهربو هو.

کَپي (pl. کَپَنِ) showing the sense of گهرجي is also used in the same way.

Exercise

Translate: I want a horse. What does he want? You ought to do it at once. He ought to have come. You ought to have brought the water from the well. You should not go there till tomorrow morning. I ought to reach there within 3 days. You will *be punished* (get punishment), if you *do* (will) not obey his order. Will you get 6 months' leave? He got no assistance from his friends. I went to enquire of the villagers if good water *was to* (will) be got at the next camp.

Lesson X

Trust	اِعتبارُ	Search	ڳولا
A promise	اَنجامُ	Advice	صَلاحَ
An opportunity	وَجهُ	Trouble	تَڪليفَ
Burglary	ڌاتُ	Useful	ڪَمائتو
A strict order	سَخت حُڪُمُ	Useless	نِڪَمو
Revenge	ويرُ	Ripe	پَڪَلُ
Proof	ثابتي	Raw	ڪَچو
Hunger	بُکَ	Healthy	تَندُرُستُ
Thirst	اُڃَ	Sick	بيمارُ

How much did you promise to pay him? — تو هُن کي ڪيترو ڏِيَڻَ جو اَنجامُ ڪَيو؟

He committed burglary. — هُن ڌاتُ هَنيو.

He was quite healthy last night. — ڪالهه راتِ هو بِلڪُل تندرست هو.

They died of hunger. — هو بُکَ جي ڪري مَري ويا.

Lesson XI

On the 3rd instant	هلندڙ مهيني جي ٽين تاريخ
On the 6th of January 1892	تاريخ ٦ جنوري سنه ١٨٩٢ع جي
Next morning he came to me.	ٻئي ڏينهن صُبح جو هو مون وٽ آيو.
On the following evening	ٻئي ڏينهن سانجهيءَ جو
Last month	گذريل مهنو
Next month	ايندڙ مهنو، ٻيو مهنو، ڏسندو مهنو
About 3 months ago he was accused of committing theft.	اٽڪل ٽي مهينا ٿيندا، جو هن تي چوريءَ جي تُهمت رکي ويئي هُئي.
A goldsmith named Ramzan was charged with committing murder.	رمضان نالي هڪڙي سوناري تي خُون ڪرڻ جي تُهمت رکي ويئي هُئي.
On the afternoon of the 5th February 1892, a woman named Hasna came and reported.	تاريخ ٥ فبروري سنه ١٨٦٢ع جي پيشين جو، هڪڙيءَ زال، نالي (مسمات) حسنه، اچي رپورٽ ڪئي.
Has any clue been received of the stolen property?	چورايل مال جو ڪو پتو پيو؟
God grant	خدا ڪري
I am much obliged to you.	مان تُنهنجو ڏاڍو احسانمند آهيان.

2. Miscellaneous Exercises

Translate the following exercises into idiomatic Sindhi :-

EXERCISE I

How far is your house? Is the Post Office far from here? My bungalow is close to the Park. His house is close to mine. Is this a horse or a mare? It is a horse. In my opinion this is a good book. Was your brother here yesterday? To whom does this horse belong? How many rupees had you? I had only one rupee. They were sitting under the tree. My house is opposite to the market. I sat there about an hour. Is this his tent? That man's horse is swift. Whose tents are these? This arrangement is good.

EXERCISE II

When will you come back? I will come this evening. Where do you live? Does he go there daily? Did you come here yesterday? He slept there [illegible] (upto) 3 hours. Who is he and where does he come from? I did not go there last night. I sat there for an hour but no one came. I was coming from his house. I went to that man yesterday but he was out. He will return soon. I am going there now. Is this less than that? No, it is more than that. How often did you go there? These men were in the city yesterday.

EXERCISE III

What is the price of this thing? He returned last night from Hyderabad. Go into my house and bring my hat which is in my room. Do you go to the garden every day? No, I very seldom go now; but formerly I used to go twice a week. I will give you fifty rupees for it. Tomorrow I shall go to my brother's house. Have you seen the city of Karachi? He has not yet arrived. Did these people come here yesterday or the day before? When I reached the doctor's house, he had gone out, and his servant told me that he would not be back again before the evening.

EXERCISE IV

Do you understand what I have written? When I began to tell him what you had said, he became very angry and threw the money on the ground. Where have you put my clothes? I was walking along the road when I met a man. Yesterday when you came into the house, I was going out. I want to buy a horse but I cannot give more than six hundred rupees for it. Half an hour afterwards, I saw some person whom I could not recognise crossing the *nullah*. Nobody knows where he has gone. According to his order I went and stayed there for (upto) an hour.

EXERCISE V

This pen is very soft. At what time do you go to the office? Where does he live? Has the tailor come? How many rooms are there in this house? He has made an appeal to the Government. Is he able to read and write? At what time will you come here

tomorrow? What sort of book is that? If you (will) work properly, I shall promote you. What are you doing? When will that man come? He will go tomorrow morning.

EXERCISE VI

How many men wish to go on leave this year? Can you go there today? Tell these men not to make so much noise. What is your opinion in this case? When I could not get any food there, I went into the town where I met the prisoner. He on seeing me began to run, but I got the assistance of a policeman who was close by and he arrested him. Order these men to come here tomorrow at 10 o'clock. I shall write a letter tomorrow. I slept there for 2 hours and when I awoke I went to him.

EXERCISE VII

Last night a murder was committed in the bazaar. He asked (from) him where be was going. He replied that he was coming to him as he had murdered a woman named Haseena. It appeared that the plaintiff came to the Jamadar on the night of the 25th ultimo at about 10 o'clock p. m. The body of the deceased was lying on the road between Ghaaro and Gujo. He was staying at the house of one Laloo a good distance off. They started off at once and it took them an hour to reach there. When they reached there, they saw that the house was burnt down.

EXERCISE VIII

A girl about 16 years old, appeared last week before the Magistrate and said that she was an inhabitant of Laadyoon where her parents

resided. She has now left them and come to the town in the hope of re-marrying. A few day after, while he was returning home one evening, he accidentally caught sight of the accused who immediately ..ok to his heels, but before he had proceeded some distance, he was ..rested nd made over to the p...e.

EXERCISE IX

... oung girl aged about 12 years met with her death at her res... where she remained only a fortnight. He then went to the Local Thana, which was at some distance from his house. Ask him what the prisoner did, when he brought the knife. Whither did you see him go? How far were yo when he fired his rifle? Did you see the prisoner loading his rifle?

EXERCISE X

A very poor man went to a very rich man and said, "We two are sons of Adam and Eve, therefo we are brothers; you are very rich and I am very poor; give me a brother's share." The rich man, on hearing this, gave to the poor man one paisa. The poor man said, "Oh, sir! Why do you not bestow upon me a brother's share?" He replied, "Be content, my good friend; if I give all my poor brothers one paisa each, I shall not have any remaining."

EXERCISE XI

One day a tyrannic king having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired: "What is the character of the king of this country? Is he oppressive or just?" He

answered, "He is a great tyrant." The king said, "Do you know me?" He answered, "No." The king rejoined, "I am the monarch of this place." The man was terrified, and asked, "Do you know who I am?" The king said he did not. He rejoined, "I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days." The king laughed, and ended the conversation.

EXERCISE XII

A person went to a scribe, and said to him, "Write a letter for me." He said, "There is pain in my foot." The man said, "I do not wish to send you anywhere, why are you making this unreasonable excuse?" The scribe replied, " You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting."

3. Colloquial Sentences

General Phrases

Come here!	هيڏانهن اچ !
Come soon!	سگهو اچ !
Go there!	هوڏانهن وڃ !
Sit down!	ويهه !
Bring that book!	هو ڪتاب کڻي اچ !
Take this book away!	هيءُ ڪتاب کڻي وڃ !
See!	ڏس !
Show it to me!	مون کي ڏيکار !
Give it to me!	مون کي ڏي !
Ask him!	هن کان پڇ !
Tell him!	هن کي چئو !
Open the door!	در کول !
Shut the window!	دري بند ڪر !
Clean the table!	ميز صاف ڪر !
Make haste!	جلدي ڪر !
Come afterwards!	پوءِ اچج !
Go and see!	وڃي ڏس !
Call him in!	هن کي اندر سڏ ڪر !

Do you understand ?	سمجهين ٿو ؟
Wait a while !	ٿورو ترسُ !
Never mind !	فِڪرُ نہ آهي !
What do you say ?	ڇا ٿو چوين ؟
Speak slowly !	آهستي ڳالهاءِ !
Speak clearly !	صفا ڳالهاءِ !
Speak loudly !	زورَ سان ڳالهاءِ !
Say it again !	وَري چئو !
Light the lamp !	بتي ٻارِ !
Put out the lamp !	بتي وِساءِ !
Don't make a noise !	گوڙُ نہ ڪر !
Is any one there ?	ڪو آهي ؟
Wake me early in the morning !	مون کي صُبح جو سَويرَ جاڳائج !
Take this note to Mr. Memon !	هيءَ چٺي ميمڻ صاحب وٽ کڻي وَڃُ !
Bring a reply !	جوابُ آڻ !
Have you seen Mr. Soomro's bungalow !	تو سومري صاحب جو بنگلو ڏٺو آهي ؟
Where is it ?	ڪٿي آهي ؟
How far is it ?	ڪيترو پري آهي ؟
Who are you ?	تون ڪيرُ آهين ؟

What do you want?	توکي ڇا گهُرجي ؟
Who is that man?	هو (ماڻهو) ڪيرُ آهي ؟
I don't know.	مون کي خبرَ نه آهي .
Where are you going?	ڪيڏانهَن تون وڃين ؟
Go to the Office!	آفيسَ ۾ وڃ !
Have you seen the post office?	تو ٽپال آفيسَ ڏٺي آهي ؟
Take this letter to the post office!	هيءُ خطُ ٽپالَ آفيسَ ۾ کڻي وڃ !
Do not delay!	دير نه ڪر !
Return soon!	جلدُ موٽجِ !
Alright, you may go.	چڱو، تون وڃ .
Has the Munshi come?	منشي آيو آهي ؟
When will he come?	ڪهڙيءَ مهلَ ايندو ؟
What is that?	اِهو ڇا آهي ؟
What o'clock is it?	ڪيترا لڳا آهن ؟
Have you got a knife?	تو وٽ ڪَپُ آهي ؟
Thank you!	مهرباني !
Excuse him!	هُن کي معافُ ڪر !
Remember!	يادِ رَکُ !
Remind me tomorrow!	مون کي سڀاڻي يادِ ڏيارجِ !
I forgot it.	مون کي وسري ويو .

Don't forget it! — متان وسارين !

Do you know? — توکي خبر آهي

Are you certain? — توکي پڪ آهي ؟

You think. — تون ڀائين ٿو.

I thought. — مون ڀانيو.

I hope. — مون کي اميد آهي.

I do not remember. — مون کي ياد نه آهي.

I hear. — آءٌ ٻڌان ٿو or مون کي ٻڌڻ ۾ اچي ٿو.

I heard. — مون ٻڌو or مون کي ٻڌڻ ۾ آيو.

It appears. — ڏسڻ ۾ اچي ٿو.

Do you understand what I mean?

تون منهنجو مطلب سمجهين ٿو ؟

I do not understand what you mean.

مان تنهنجو مطلب نٿو سمجهان.

Come if you can! — جيڪڏهن ٿي سگهيئي ته اچج !

Who is the owner of this house?

هن گهر جو مالڪ ڪير آهي ؟

I have got a headache. — مون کي مٿي ۾ سور آهي.

He asked me the news of his son.

هن مون کان پنهنجي پٽ جي خبر پڇي.

He asked me for his knife. — هن مون کان پنهنجو ڪپ گهريو.

I am very late today, I shall come earlier tomorrow
اڄ مون کي تمامُ دير ٿي وئي آهي، سڀاڻي سويرَ ايندس.

You will have to go there now. توکي هاڻي هيڏانهن وڃڻو پوندو.

He asserted that it is so. هُن چيو ته ائين آهي.

Put this money in the bag! هي پيسا ٿيلهيءَ ۾ وجهه!

This is a counterfeit rupee. هي کوٽو روپيو آهي.

He alighted from his horse. هو پنهنجي گهوڙي تان لٿو.

He took down the load from the back of his horse.
هُن پنهنجي گهوڙي جي پٺيءَ تان بارُ لاٿو.

They live in cottages. هُو جهوپڙين ۾ رهندا آهن.

Last night his house took fire and all his goods and chattels were burnt.
ڪالهه راتِ هُن جي گهر کي باهِ لڳي ۽ هُن جو سڀ سامانُ سڄو سڙي ويو.

You will be responsible for this. تون هِن لاءِ جوابدارُ رهندين.

Why do you do so? ڇو تون ائين ڪرين؟

I have made a report to the Sahib.
مون صاحب کي رپورٽ ڪئي آهي.

Where did you go yesterday? تون ڪالهه ڪيڏي ويو هئين؟

I went out shooting. آءٌ شڪار تي ويو هوس.

Was there any *shikari* with you? تو سان ڪو شڪاري هو؟

Yes, there was one *shikari* with me.

هائو، مون سان هڪڙو شڪاري هو.

Did you get any *shikar*? تو کي ڪو شڪار مليو؟

Yes, I got a little *shikar*. هائو، مون کي ٿورو شڪار مليو.

Is this goat for sale? هيءَ ٻڪري وڪري لاءِ آهي؟

Yes, it is for sale. هائو، وڪري لاءِ آهي.

Say, what is its price? چئو، هِنَ جي ڪيتري قيمت آهي؟

Six twenties (Rs. 120) is her price.

هِنَ جي قيمت ڇهه ويهون (هڪ سو ويهه رپيا) آهي.

I am looking for my servant. مان پنهنجي نوڪر کي ٿو ڳولهيان.

Has my servant come here? منهنجو نوڪر هتي آيو آهي؟

Your servant has not come here. تنهنجو نوڪر هتي ڪونه آيو آهي.

Where can he have gone to? ڪيڏانهن ويو هوندو؟

How do I know that? مون کي انهيءَ جي ڪهڙي خبر؟

How is grass sold? گاهه ڪيئن وڪامندو آهي؟

Grass is very cheap. گاهه تمام سهانگو آهي.

Have you given water to my horse?

تو منهنجي گهوڙي کي پاڻي پياريو آهي؟

Where were you all day? سڄو ڏينهن ڪٿي هئين؟

I agree to what you say.

جيڪي تون چوين ٿو، سو آءٌ قبول ڪريان ٿو (سو مون کي قبول آهي).

What you say is reasonable. جيڪي تون چوين ٿو، سو واجبي آهي.

Give me a receipt for this money!

مون کي هنن پيسن جي رسيد ڏي!

Your house needs repairs. تنهنجي گهر کي مرمت جي ضرورت آهي.

Have you sealed the letter? تو خط تي مهر هنئين آهي؟

His salary is Rs. 500 a month.

هن جو پگهار پنج سو رپيا مهينو آهي.

Can you advance me this sum?

مون کي اها رقم اڳواٽ ڏيئي سگهندين؟

Is this chain made of iron? هيءَ زنجير لوهه جو ٺهيل آهي؟

He has lately come from China.

ٿورا ڏينهن ٿيا، جو هو چين مان آيو آهي.

Give these men 3 rupees each! هنن ماڻهن کي ٽي ٽي رپيا

This news is entirely false. هيءَ خبر بلڪل ڪوڙي آهي.

It is evident you are mistaken. صفا ظاهر آهي ته تو چُڪ ڪئي آهي.

The two are perfectly alike. ٻئي بلڪل هڪجهڙا آهن.

Speak aloud, that I may hear! ڏاڍيان ڳالهاءِ ته آءٌ ٻُڌان!

I have very much reduced my expenses.

مون پنهنجو خرچ گهڻو گهٽايو آهي.

If there be any mistakes, rectify them!

جيڪڏهن ڪي چُڪون هجن، ته انهن کي درست ڪر!

What alteration shall I make? کھڙي ڦيرڦار ڪريان ؟

Have you any expectation of recovering your property?
توکي پنھنجي مال وري ملڻ جي ڪا اميد آھي ؟

Can you lend me Rs. 200? I shall repay you in ten days.
تون مون کي ٻه سو روپيا اڌارا ڏيئي سگھندين ؟ آءٌ توکي ڏھن ڏينھن ۾ موٽائي ڏيندس .

What reply do you make to my question?
منھنجي سوال جو ڪھڙو جواب تو ڏنو ؟

Do you approve of what I say?
جيڪي آءٌ چوان ٿو، سو توکي پسند آھي ؟

This is a useful book. ھيءُ ڪمائتو ڪتاب آھي .

I like this place very much. ھيءَ جاءِ مون کي تمام پسند آھي .

Do not interfere with his work!
ھُن (ھِن) جي ڪم ۾ رنڊڪ نہ وجھہ !

He leapt into the well. ھُو کوھہ ۾ ٽپي پيو .

Go about your business! وڃي پنھنجو ڪم ڪر !

What will you take for this? ھن جو ڇا وٺندين ؟

I cannot afford so much. آءٌ ايترو ڏيئي ڪين سگھندس .

Inform me when he comes! جڏھن ھو اچي، تڏھن مون کي ڄاڻائج !

How long will the examination last?
امتحان ڪيترو وقت ھلندو ؟

When will the examination be held? إمتحان ڪڏهن ٿيندو ؟

The appointed time is past. مُقَرَرُ ڪيل وقت لنگهي ويو آهي .

I saw what was going on. جيڪي ٿيو پئي، سو ڏٺم .

If he had asked me, I would have given it.
جيڪڏهن هُو مون کان گُهري ها، تہ آءٌ ڏيانس ها .

Last night his house caught fire.
ڪالهہ راتِ هُن جي گهرَ کي باهِ لڳي .

Who set your house on fire? ڪنهن تُهنجي گهرَ کي باهِ ڏني ؟

This book is nearly finished. هي ڪتابُ پورو ٿيڻَ تي آهي .

Were there as many people present as you expected?
جيترا ماڻهو تو ڀانيا ٿي، اوترا آتي حاضرُ هُئا ؟

If you neglect your duty, all will complain against you.
جيڪڏهن تون پنهنجي ڪمَ ۾ غفلتَ ڪندين، تہ سڀيئي توتي دانهن ڪندا .

My servant ran away with my money.
مُنهنجو نوڪرُ منهنجا پيسا کڻي ڀڄي ويو .

Allow him to come! آچڻُ ڏينس!

I have sent word to him. مون هُن کي چوائي موڪليو آهي .

Where does this road lead to?
هيءُ رستو ڪيڏانهن ٿو وڃي ؟ (هيءَ واٽ ڪاڏي ٿي وڃي ؟)

How long were you on the road?
واٽ ۾ توکي گهڻا (ڪيترا) ڏينهن لڳا ؟

By what route did you come? کهڙي رستي کان آئين ؟

I saw him today and told him to come tomorrow at 8 A. M.
مون اڄ هُن کي ڏٺو ۽ چيو مانس ته سڀاڻي صُبُح جو اٺين بجي اچج .

He comes every other day. هو هڪ نه ٻئي ڏينهن ايندو آهي .

Seeing him in distress, we made a subscription among ourselves and gave him the amount.
اسان هُن کي ڏکيو ڏسي پاڻ ۾ ڦوڙي (چندو) ڪري پيسا ڏنس .

What o'clock is it now? هينئر گهڻا لڳا آهن ؟

It is half past four. ساڍا چار لڳا آهن .

What time does the post go out? گهڻي بجي ٽپال ويندي آهي؟

Why did you come late today? اڄ تون دير سان ڇو آئين؟

Who is the owner of that garden? هُن باغ جو مالڪ ڪير آهي؟

Are you employed anywhere? تون ڪٿي نوڪر آهين؟

Did you post my letter? تو منهنجو خط ٽپال ۾ وڌو ؟

What have you done with my key?
تو منهنجي ڪُنجي ڪاڏي ڪئي ؟

I lost your key. تنهنجي ڪنجي مون کان وڃي هلي .

Now how am I to open the lock?
هاڻي آءٌ ڪيئن ڪُرف کوليان ؟

will open it with another key. آءٌ ٻيءَ ڪُنجيءَ سان کوليندس.

Have you another key? توکي ٻي ڪُنجي آهي ؟

What is the meaning of this word ? هِن لَفظَ جِي مَعني ڇا آهي ؟

I do not know its meaning. مون کي اِن جِي معني نٿي اچي .

Is this knife sharp or blunt? هيءُ ڪَپُ تيکو آهي يا مُنڊو ؟

Who has cut down this tree ? هِي وَڻُ ڪِنهن وڍي ڇڏيو آهي ؟

Is this a brick or a stone wall ?
هيءَ سِرُن جي ڀِتِ آهي يا پَٿَرَن جِي ؟

I am sure it is a brick one. مون کي پَڪ آهي تہ سِرُنِ جِي ڀِتِ آهي .

A wall of mud is not as strong as a wall of brick .
مِٽيءَ جِي ڀِتِ اِهڙِي مَضبُوطُ ڪين ٿِيندِي آهي، جِهڙِي سِرُنِ جِي .

If you had come yesterday, you would have got your pay.
جيڪڏهن تو ڪالهہ آچِين ها، تہ توکي پنهنجو پگهارُ ملي ها .

How many times have I told you to do this ?
هِنَ ڪَمَ ڪرڻَ لاءِ مون ڪيترا ڀيرا توکي چيو آهي ؟

There is a thick fog this morning. اڄُ تمامُ گهَرو ڌُنڌُ آهي .

It is too late now, I will postpone the matter till Monday morning.
هاڻي تمام اوير ٿِي ويئي آهي، آءٌ هيءُ ڪم سومر تائين مُلتَوِي رکندس .

That man has run away, perhaps you have caused him to run away. هو ماڻهو ڀَڄِي ويو آهي، شايد تو هُنَ کي ڀڄايو آهي .

The water here is shallow, but further on it is very deep.

پاڻي هتي تانگهو آهي، پر اڳتي تمام تار آهي.

Most probably he will arrive tonight.

گهڻو ڪري، هو اڄ رات اچي سهڙندو.

This woman is with child. هيءَ زال پيٽ سان آهي.

I would have done it if I could.

جيڪڏهن آءٌ ڪري سگهان ها، ته جيڪر ڪريان ها.

Follow your nose! نڪ سامهون هليو وڃ!

It is of no consequence. ڀولو ڪونهي.

Sit in the shade of this tree! هن وڻ جي ڇانوَ ۾ ويهه!

I had no sleep all last night. مون کي ڪالهه سڄي رات ننڊ ڪانه آئي.

It will rain today. اڄ مينهن پوندو.

Shake the dust off your clothes! پنهنجن ڪپڙن تان مٽي ڇنڊ!

I was sleeping when he came. آءٌ سمهيو پيو هوس، جڏهن هو (هتي) آيو.

Does that man owe you anything?

تون هن ماڻهوءَ کي ڪجهه لهڻين ؟ (هن ماڻهوءَ کي تنهنجو ڪجهه ڏيڻو آهي؟)

I owe him ten rupees.

هو مون کي ڏهه رپيا لهڻي (مون کي هن جا ڏهه رپيا ڏيڻا آهن).

It has now become useless. هاڻي هي نڪمو ٿي پيو آهي.

You kept me waiting a long time yesterday.

تو ڪالهه مون کي گهڻو تائين ترسايو.

After the expiry of ten days, I shall have lived 3 years in Karachi

ڏهن ڏينهن کان پوءِ مون کي ڪراچيءَ ۾ ٽي ورهيه پورا ٿيندا.

What is the date today? اڄ ڪهڙي تاريخ آهي؟

Do not wait for me. مون لاءِ مترسين.

I lost my knife. منهنجو ڪپُ ويو هليو.

I left my cap in the carriage. منهنجي ٽوپي گاڏيءَ ۾ رهجي ويئي.

He did it unintentionally. هُن ڀُلجي اِئين ڪيو.

He did it purposely. هُن ڄاڻي واڻي اِئين ڪيو.

What is he to you? هُو تنهنجو ڇا ٿئي؟

How often have you gone there? تون هُتي ڪيترا ڀيرا ويو آهين؟

Where were you born? تون ڪٿي ڄائو هُئين؟

Why have you been so late today? اڄ هيتري دير ڇو لاتيئه؟

What is the matter with you? توکي ڇا ٿيو آهي؟

Write out his statement word for word.

هُنَ جي زبانيءَ اکر بہ اکر لِکُ.

The night was dark, so I could not recognise him.

رات اونداهي هُئي، تنهنڪري آءٌ هُن کي سڃاڻي ڪِين سگهيس.

Can you prove that he did not go anywhere?

تون ثابت ڪري سگهندين تہ هُو ڪِٿي بہ ڪِين وِيو؟

How do you know that this is the man who struck you?

تون ڪِئَن ٿو ڄاڻين تہ هيءُ اهو ماڻهو آهي جنهن توکي ماريو؟

Have you any witness of what happened at that time?

اُن وقت جيڪي ٿيو تنهن جو ڪو تو وٽ شاهدُ آهي؟

When you first went to the prisoner did he appear intoxicated?

جڏهن تون پهريائين قيديءَ وٽ وِئين، تڏهن هو نشي ۾ آيو ٿي؟

Be careful of what you say, as you are on oath.

جيڪي چئو بِن سو سنڀالي چئو، ڇاڪاڻ تہ قسم کنيو اٿيئي.

Why did you try to conceal this fact from me?

تو ڇا ڪاڻ مون کان هِن حقيقت جي لڪائڻ جي ڪوشش ڪئي؟

Does the witness owe you anything?

هِن شاهد کي تون ڪي لهڻين؟ (هِن شاهد کي تنهنجو ڪي ڏيڻو آهي؟)

When he struck you, why did you not make a complaint?

جڏهن توکي ماريائين، تڏهن تو دانهن ڇو نه ڏني؟

With what did he strike you? توکي ڇا سان ماريائين؟

It was dark hence I could not discover exactly; but I believe it was a thick stick.

اونده هئي، تنهنڪري آءٌ برابر صحيح ڪري نه سگهيس، پر آءٌ ڀانيان ٿو ته ڪا ٿلهي ڪاٺي هئي.

Your statements contradict themselves.

تنهنجي هڪڙي ڳالهه ٻيءَ ڳالهه کي ڪوڙو ٿي ڪري.

Can you swear, that this is the man who robbed you last night?

تون سُنهن کڻي چوندين ته هي آهو ماڻهو آهي جنهن ڪالهه رات توکي ڦريو؟

How far were you from the parties at the time the dispute took place?

جڏهن تڪرار ٿيو، تڏهن تون ... ماڻهن کان ڪيترو پري هئين؟

Did you go yourself to see him, and in what state did you find him?

تون پاڻ هُن کي ڏسڻ ويو هئين ڇا؟ هُن کي ڪهڙي حال ۾ ڏٺئي؟

Were you standing so near the prisoner, that if he had used these words you must have heard him?

تون قيديءَ جي ايترو ويجهو بيٺو هئين ڇا، جو جيڪڏهن هو اهي ڳالهيون ڪري ها ته تون ضرور ٻڌين ها؟

Do you think he could have seen you, had you been passing by that way?

توهان پائين ٿو تہ جيڪڏهن توهان هيتان لنگهين ها، تہ جيڪر هُو توکي ڏسي سگهي ها ؟

Is it correct, that the defendant is really the daughter of the plaintiff? إئين برابر آهي تہ مُدعاليہ مُدعيءَ جي سَچُ پَچُ ڌيءَ آهي ؟

I signed this paper in the presence of two persons.

مون هن ڪاغذ تي ٻن ماڻهن جي روبرو صحيح ڪئي.

I have been acquainted with the prisoner for the last 6 years.

ڇهن ورهين کان آءٌ قيديءَ جو واقف آهيان .

He denies that he ever saw the prisoner.

هُو ناڪار ٿو ڪري تہ مون قيديءَ کي ڪڏهن ڪين ڏٺو آهي.

He threatened to set my house on fire.

هُن مون کي ڌيڄاريو، چي تُنهنجي گهر کي باهِ ڏيندُس .

Did you cry out when you were beaten by him?

جڏهن توکي مارياٿين، تڏهن تو ڪو واڪو دانهن ڪئي يا نہ؟

I cried out repeatedly, but no one came.

مون گھڻيئي ڀيرا واڪا ڪيا، پر ڪو ڪونہ آيو.

When you went to the prisoner's house, was he in a state of intoxication?

جڏهن توهان قيديءَ جي گهر وئين تڏهن هو نشي جي حالت ۾ هو يا نہ ؟

Are you guilty of the charges which have been read to you?

جيڪي تُهمَتوُن توکي پڙهي ٻڌايون ويون آهن، تن جو تون ڏوهي آهين يا نه؟

I am not guilty. آءٌ ڏوهي نه آهيان.

Have you any evidence to prove that you are not guilty?

توکي ثابت ڪرڻ لاءِ ڪا شاهدي آهي ته تون ڏوهي نه آهين؟

The prisoner's confession is voluntary.

قيدي پنهنجو ڏوهُ پاڻهيئي باسي ٿو.

Was it before or after your leaving the house, that he said he would commit the murder?

جڏهن چيائين ته آءٌ خون ڪندس، تڏهن تون گهر منجهه هئين يا ٻاهر؟

Speak the truth and fear nothing.

سچ ڳالهاءِ ۽ ڪنهن به ڳالهه جو ڊپ نه ڪر.

What has this man done? هن ماڻهوءَ ڇا ڪيو آهي؟

He has beaten a woman and stolen her nose ring.

هن هڪڙيءَ زال کي ماريو آهي ۽ اُن جي نَٿَ چورائي آٿس.

Did the police peons endeavour to apprehend the prisoner?

پوليس جي سپاهين قيديءَ کي جهلڻ جي ڪوشش ڪئي؟

I cannot speak positively as to the place of my nativity.

آءٌ پڪ چئي نٿو سگهان ته مُنهنجو وَطَنُ ڪهڙو آهي.

Do you know anything about the prisoner's having on the 7th of last month confessed being concerned in gambling?

توکي اِنهيءَ ڳالهہ جي ڪا خبر آهي تہ اڳئين مهني جي ستين تاريخ قيديءَ
ٻاميو هو تہ آءٌ جوا ڪرڻ ۾ شامل هوس ؟

If the door had not been fastened, the thieves would have stolen my property.

جيڪڏهن درُ بند نہ ٿيو هجي ها، تہ چور منهنجو مالُ چورائي وڃن ها .

When the thieves saw us coming, they ran away; but our party went in pursuit of them, half in one direction and half in another; and at last we siezed them all.

جڏهن چورن اسان کي ايندو ڏٺو، تڏهن ڀڳا پر آسان جا ماڻهو سندن پٺيان پيا، اڌ
هڪڙي پاسي ۽ اڌ ٻئي پاسي؛ ۽ نيٺ اسان آنهن سڀني کي جهليو .

Where were you when the robbery was committed?

جڏهن ڌاڙ ٿي، تڏهن تون ڪٿي هئين ؟

I have known him from infancy. He lived for many years in my neighbourhood.

آءٌ هُن کي ننڍپڻ کان ٿو سڃاڻان. هو گهڻن ورهين تائين منهنجي پاڙي ۾ رهيو آهي .

Could the prisoner have made his escape without your seeing him?

قيدِي تُنهنجي ڏسڻ کان سواءِ ڀڄي سگهيو هُوندو ؟

He says one thing, and you say another.

هُو هڪڙي ڳالهہ ٿو ڪري ۽ تون ٻي ڳالهہ ٿو ڪرين .

What was the subject of your conversation?

توهان ڇاجي بابت ڳالهه ٻولهه ڪئي؟

What do you do with the money you receive on the mortgage of your land?

تون پنهنجي زمين گِهه رکي، جي پيسا ٿو وٺين، سي ڪاڏي ٿو ڪرين؟

According to the agreement of the bond of the mortgage, your time is out.

گِروي ناسي جي انجام موجب تنهنجي مُدت پوري ٿي ويئي آهي.

Are you willing to stand security for him?

تون هُن جو ضامن ٿيڻ لاءِ راضي آهين؟

What crime has he committed? هُن ڪهڙو ڏوهه ڪيو آهي؟

All the prisoners charged with forgery were acquitted.

سڀ قيدي، جن تي جعلسازيءَ جي تُهمت هئي، ڇُٽي ويا.

The woman was tried, convicted of murder and sentenced to be hanged.

زال تي مُقدمو هليو، هُن تي خُون جو ڏوهه ثابت ٿيو ۽ هُن کي ڦاسيءَ جي سزا مِلي.

Have you any suspicion against the prisoner?

توکي قيديءَ تي ڪو شڪ آهي؟

As I was searching the person of the prisoner, I found the materials for house-breaking in his pocket.

جڏهن مون قيديءَ جي بدن جو جهاڙو ٿي ورتو، تڏهن ڪات هڻڻ جا اوزار آن جي کيسي منجهان لڌم.

I will enquire into your case, and if I find it true, you shall have redress.

آءٌ تنهنجي مُقدمي جي پڇا ڳاڇا ڪندس ۽ جيڪڏهن سچُ ڄاڻندُس تہ تُنهنجو انصافُ ڪندس.

When a man is brought upon a charge of murder, is he imprisoned or bailed?

جڏهن ڪو ماڻهو خونَ جي تُهمتَ ۾ جهلجي تہ آنَ کي قيد ۾ ڪَنِ يا ضامِنُن تي وٺنِس .

How is this matter to be settled by the tenets of your religion?

اوهان جي ڌرم جي مَتن موجب هِن مقدمي جو نبيرو ڪيئن ٿِيَڻ گهُرجي ؟

The woman was divorced by a Judgement of the Court.

عدالتَ جي فتويٰ سان هن زال کي طلاق مِلي .

When you saw the corpse on the bank, was there any cord round its neck?

جڏهن تو مڙهَ کي ڪَنڌِيءَ تي ڏٺو، تڏهن ڳچيءَ ۾ ڪا نوڙِي هيس ؟

On searching him I found a bunch of keys and a box of matches in his pocket.

جڏهن آن جي ڪپڙن جو جهاڙوُ وَرِتُم تڏهن آن جي کيسيَ مان هڪڙو ڇڳو ڪُنجن جو ۽ هِڪڙو تِيلِيُن سان ڀريل ماچيس لَڌم .

Did any one attempt to deliver the prisoner from your custody?

تُنهنجي بَندَ مان قيدِيءَ جي ڇڏائِڻ جي ڪنهن ڪوشِشِ ڪئي يا نہ ؟

Had you any suspicion that such an event was about to occur?

توکي دل ۾ ڪو شڪُ جاڳيو تہ هَهڙو حادثو ٿيڻو آهي؟

The prisoner escaped by the connivance of the watchman.

قيدي پهري واري جي چشم پوشيءَ ڪري ڀڄي ويو.

This man has a petition that he may be permitted to enclose a piece of land about half an acre, near the town.

هي ماڻهوءَ عريضي آندي آهي تہ شهر جي ويجهو جريب کن زمين جو آهي،
تنهن تي واڙ ٻڌائڻ جي موڪل ملي.

That land is in camp limits, I have nothing to do with it.

اِها زمين ڪمپوءَ جي حد ۾ آهي، اُن ۾ منهنجو ڪو واسطو نہ آهي.

To whom shall I apply? آءٌ ڪنهن کي عَريضي ڪريان؟

Greetings

Salaam, Sahib! سلامُ صاحب !

You are welcome! ڀلي آيا !

Are you happy and well? خوش آهيو، چڱا ڀلا ؟

God be thanked. ڌڻيءَ جو شُڪُرُ آهي.

We are praying for your honour's prosperity.
حضُورَ جي اِقبالَ کي دُعا ٿا ڪريون.

Are you well, Sir? سائينءَ جين خوش آهن؟

It is the grace of God (We are all well). ڌڻيءَ جو فضُلُ آهي.

Now we take leave. هاڻي اسين موڪلايُون ٿا.

You are entrusted to God. ڌَڻيءَ کي ڀَرتا.

Conversation

(*Between an Officer and a Cultivator*)

O. What is your name? تَنهنجو نالو ڇا آهي ؟

C. My name is Gul Mohammad. مُنهنجو نالو گُل محمد آهي .

O. Where do you live? تون ڪٿي رَهندو آهين ؟

C. I live in Samaro. مان ساماري ۾ رَهندو آهيان .

O. What work do you do? تون ڪهڙو ڪَمُ ڪندو آهين ؟

C. Sir, I am a cultivator. سائين، مان پوکَ ڪندو آهيان

O. Have you got your own field? توکي پَنهنجي ٻَني آهي ؟

C. Yes Sir, I have got a piece of land of my own; I cultivate additional area on rent.

هائو سائين، مون کي ٿوري زمين پنهنجي آهي، ٻي لاپي تي وَٺندو آهيان .

O. How many *jirebs* of land have you got?

تُنهنجي ٻَنيءِ گهڻا جريب ٿيندي ؟

C. About 20 *jirebs*, Sir. سائين، ويهَه جريبَ کن ٿيندي .

O. Where do you water your your field from?

تون پنهنجي ٻنيءِ کي پاڻي ڪٿان ڏيندو آهين؟ (تُنهنجي ٻَنيءِ جي پيچَ ڪٿان آهي؟)

C. I water it from Mithrao Canal.

مان ميٺڙائـُو واهَ مان پاڻي ڏيندو آهيان .

O. Where does the Mithrao Canal get its water from ?

منڙائو واهَ ۾ پاڻي ڪِٿان ٿو اچي ؟

C. Form Dhoro Naro. ڍوري ناري مان .

O. What corn grows in your country ?

توهان جي ملڪ ۾ ڪهڙو ڪهڙو انُ پيدا ٿيندو آهي ؟

C. Wheat, paddy (rice in husks), barley, *juari* and *bajhri*.

ڪڻڪَ، ساريونُ، جَوَ، جُوئر ۽ باجهري .

O. When do you sow wheat? ڪڻڪَ ڪڏهن پوکيندا آهيو؟

C. In winter. سياري ۾ .

O. When do you harvest the wheat?

ڪڻڪ جي فصُلَ ۾ لابارو ڪڏهن وجهندا آهيو ؟

C. In spring (*Chet*). چيٽَ ۾ .

O. What do you sow in summer?

آونهاري ۾ ڪهڙي پوک ڪندا آهيو ؟

C. We sow *juari*, *bajhri*, paddy (rice in husks), cotton seeds and till seeds.

جُوئر، باجهري، ساريون، ونڊڻَ ۽ تِرَ پوکيندا آهيونُ.

O. Is the crop ripe now? هاڻي فصلُ پَڪَل آهي ؟

C. The crop is not ripe yet. اڃا فصلُ پڪو نہ آهي.

O. When will they reap the crop? فصلَ ۾ ڪڏهن لابارو وجهندا؟

C. They will reap it in a few days. ٿورنِ ڏِينهَنِ ۾ لابارو وجهندا.

O. Are the crops good this year? هيل فصل چڱا ٿيا آهن ؟

C. They are better than the last year. پرڙ کان چڱا ٿيا آهن .

O. How many *Kharars* of corn did you have last year?
پرُ تنهنجا ڪيترا خرار اَن جا ٿيا هئا ؟

C. I had twenty *Kharars* منهنجا ويهہ خرار اَن جا ٿيا هئا.

O. How much assessment do you pay every year generally?
هر سال اڪثر ڪيتري ڍل ڀريندو آهين ؟

C. About 200 rupees, Sir. سائين، ٻہ سو رپيا ڪن.

O. How do you pay assessment to Government?
سرڪار کي ڍل ڪهڙيءَ طرح ڏيندا آهيو؟

C. We pay it by instalments. قسطون ڪري ڏيندا آهيون .

O. What have you sown in your field?
تو پنهنجي ٻنيءَ ۾ ڇا پوکيو آهي؟

C. I have sown *Juari* in my field.
مون پنهنجي ٻنيءَ ۾ جهونئر پوکي آهي .

O. Is your land dependent on rain? تنهنجي ٻني باراني آهي؟

C. No sir, it depends on floods. نہ سائين، آٿل تي ٿيندي آهي .

O. Is there good cultivation of rice in Sind?
سنڌ ۾ سارين جي پوک چڱي ٿيندي آهي ؟

C. Yes Sir, it is very good. هائو سائين، تمام چڱي ٿيندي آهي .

O. How many seers of flour are sold for a rupee?

رُپئي گهڻا سيرَ اٽو وڪامندو آهي ؟

C. 10 seers per rupee. ڏهَ سيرَ هڪ رُپئي.

O. What is the reason of the corn being dear?

اَنُ ڪيهڙي سببَ ڪري مهانگو ٿيو آهي ؟

C. Because there has been no rain.

ڇاڪاڻ جو مينهُن پيوئي ڪونهي .

O. Is grain cheap in Southern Sind? لاڙَ ۾ اَنُ سهانگو آهي ؟

C. Nowadays it is dear everywhere.

اڄُ ڪلهه اَنُ جتي ڪٿي مهانگو آهي .

O. Is there any *shikar* near your village?

تنهنجي ڳوٺ جي ويجهو ڪو شڪارُ آهي ؟

C. Yes, there is much *shikar* near my village.

هائو، منهنجي ڳوٺ جي ويجهو گهڻو شڪارُ آهي .

O. What kind of *shikar* is there?

ڪيهڙي قسم جو شڪارُ آهي ؟

C. There is every kind of *shikar*—ducks, partridges, quails etc.

سڀ ڪنهن قسمَ جو شڪارُ آهي — بدڪون، تيترَ، بٽيرَ ۽ ٻيا .

O. Have you got any cattle? تو وٽِ ڪو مالُ آهي ؟

C. Yes Sir, I have got 2 cows, 1 buffalo, 20 goats and 4 sheep.

هائو سائين، مون وٽ ٻه ڳئون، هڪ مينهن، ويهه ٻڪريون ۽ چار رڍون آهن.

O. Does any theft of cattle take place in your village?

توهان جي ڳوٺ ۾ مال جي چوري ٿيندي آهي ڇا ؟

C. Theft of cattle is very frequent in our village.

اسان جي ڳوٺ ۾ مال جي چوري ڏاڍي آهي.

O. Is living cheap or costly here?

هتي گذران سستو آهي يا مهانگو ؟

C. Living is very costly here. هتي گذران تمام مهانگو آهي.

O. Have you seen Manora? تو منهوڙو ڏٺو آهي ؟

C. Yes, I have been there several times.

هائو، آءٌ اُتي گهڻيئي ڀيرا ويو آهيان.

O. Does the climate of this place agree with you?

توکي هتي جي آب هوا پاڻ پوي ٿي ؟

O. Is there any sickness here now?

هتي هاڻي ڪا بيماري آهي ؟

O. Are you married? تون پرڻيل آهين؟

O. Have you got any relations here?

تنهنجا هتي ڪي مٽ مائٽ آهن ؟

O. What is your age? تُنهنجي عُمر ڪيتري آهي ؟

The usual respectful form of address is توهين، آوهين، آوهان، توهان. The use of تون 'thou', though usual among the commoners, is restricted by the educated to the purpose of indicating inferiority, familiarity etc.

PART II

I Selected Exercises

In making a translation of the following passages from English into Sindhi, care should be taken to break up long sentences as much as possible, and in some cases it may be necessary to repeat the word expressing the principal subject to avoid ambiguity; but in all cases fidelity to the original so far as difference of idiom will permit should be the chief aim, every word and every phrase being reproduced as far as possible in its Sindhi dress.

1—LOWER STANDARD

A report from Sukkur says a daring dacoity took place about 3 miles from Sultankot, on the Jacobabad road, between 9 and 11 P. M. on Thursday night. The postal *sowar* conveying the mail bag from Badani to Jacobabad, was set upon by three dacoits, one laid hold of his bridle, the second threw a bag of sand at his head, and, while he was wiping his eyes, he was cut down by the third dacoit with his own sword, and wounded seriously and left for dead. The dacoits then made away with the mail bag which contained among other things, about Rs. 500 in cash and currency notes (which the Sultankot Post Office was sending to Jacobabad Post Office for custody and deposit). The dacoits also took away the *sowar's* sword and mare, but the latter returned to Badani on Friday morning, as it had a colt behind, and the dacoits probably thought the possession of it would lead to their detection.

سکرَ کان خبرَ آئي آهي تہ خميسَ جي رات جو ٩ ۽ ١١ بجي جي وچ ۾ سلطان ڪوٽَ کان اٽڪلَ ٽي ميل پري جيڪبآباد جي رستي تي هڪُ وڏو ڌاڙو لڳو. ٽن ڌاڙيلنِ هڪَ ٽپالي سوارَ تي ڪاهہ ڪئي، جو ٽپالَ جو ٿيلهو سلطان ڪوٽ کان جيڪبآباد ڪئي پئي ويو. هڪڙي هنَ جي گهوڙيءَ کي لغامَ کان جهليو ۽ ٻئي ريتيءَ جي گوتري هنَ جي مٿي تي هنيون، ۽ جيئن هن پنهنجون اکيون ٻئي آگهيون، تيئن ٽئين ڌاڙيلَ کيس سندس ٽئي ترارَ سان وڍي وڌو، ۽ هن کي سخت زخمي ڪري، مُردو سمجهي، ڇڏي ويو هليو. تنهن کان پوءِ ڌاڙيلَ ٽپالَ جو ٿيلهو کڻي ڀڄي ويا، جنهن ۾ ٻين شين سان گڏ، اٽڪلَ پنج سو رُپيا نقدُ ۽ نوٽَ هئا، جي سلطان ڪوٽ جي ٽپالَ آفيسَ جيڪب آباد جي ٽپال آفيسَ ڏانهن سنڀالڻَ ۽ امانت رکڻَ لاءِ موڪليا ٿي. ڌاڙيلَ سوارَ جي ترارَ ۽ گهوڙي بہ کڻي ويا، پرَ گهوڙي جمعي جي صبحَ جو سلطان ڪوٽَ ڏانهن موٽي آئي، ڇاڪاڻ تہ هنَ جي پٺيان هڪڙو وڇيرو هو ۽ ڌاڙيلن شايد سمجهيو تہ انهي کي رکڻَ کان اسين جهلجي پونداسين .

2—LOWER STANDARD

It appears that on the 14th day of April last, the prisoner went with her two children to a well near her village. She went ostensibly for the purpose of washing clothes. After a while her mother, who happened to go to the place, saw some of the clothes lying by the well but could not see her daughter. On looking into the well, however, she perceived her sitting along with her two children on the wooden framework at the bottom. The alarm was immediately given and all the three were rescued by the villagers. As the well was more than

wenty feet deep and contained less than three feet of water, it is marvellous that no one was seriously injured; the children were quite unhurt.

On the 16th of April, i.e. the second day after these occurrences, the case was inquired into by the Police *Amaldar*; the prisoner confessed that she had rolled her children into the well and leapt in after them and that she had done this in order that she might put an end to them all.

ڏسڻ ۾ اچي ٿو تہ گذريل اپريل مهني جي ١٤ تاريخ قيديڻ پنهنجن ٻن ٻارن سان هڪڙي کوهہ ڏانهن ويئي، جو سندس ڳوٺ جي ويجهو آهي. هوءَ ظاهري ڪپڙن ڌوئڻ لاءِ اوڏانهن ويئي هئي. ٿوريءَ ديرکان پوءِ هُن جي ماءُ، جا اوچتو اُنهي هنڌ ڏانهن وڃي نڪتي، تنهن کوهہ وٽ ڪي ڪپڙا پيل ڏٺا، پر سندس ڌيءَ ڪيس ڏسڻ ۾ ڪانہ آئي. مگر کوهہ ۾ نهارڻ سان ڏٺائين تہ هوءَ پنهنجن ٻن ٻارن سان گڏ کوهہ جي تري ۾ ڪاٺ جي چوڪٺ تي ويٺي آهي. هُن يڪدم رڙيون ڪيون ۽ تنهي کي ڳوٺائن بچائي ورتو. جڏهن تہ کوهہ ويهن فوٽن کان اونهو هو ۽ منجهس ٽن فوٽن کان گهٽ پاڻي هو، تنهنڪري عجب آهي، جو ڪنهن کي بہ سخت ايذاءُ ڪونہ پهتو هو! ٻار بالڪل سلامت هئا.

اپريل مهني جي ١٦ تاريخ، يعني هنن وارداتن جي ٻئي ڏينهن، پوليس عملدار هن ڳالهہ جي پڇا ڳاڇا ڪئي ۽ قيديڻ ٻاسيو تہ مون پنهنجا ٻار کوهہ ۾ ليٽڙائي وڌا هئا ۽ انهن جي پٺيان مون اندر ٽپو ڏنو هو ۽ اهو مون انهيءَ لاءِ ڪيو هو تہ اسان سڀني جي جيوت جو انت ٿئي.

3—LOWER STANDARD

[Wednesday, 16th September 1900]

My baggage being all behind in the 'pass', I sat down under a tree and entered into conversation with half a dozen of the inhabitants, the owners of the fields where we were then sitting. They consisted of the school master of a neighbouring village and five farmers, two of whom were Balochees, and the other three belonged to Samejas, one of the castes of Sindhian husbandmen, who call themselves Sammats. They pointed to a few straw huts at the end of the field and told me, it was the spot where their village had formerly stood. It had been burnt and plundered, they said, about four years before, by dacoits. I asked them some questions about the produce of their fields. One of the men replied that they yielded very little; that it was sometimes difficult to get a return from them equal to the seed they had sown. Had I asked the question of any other Sindhian farmer, two hundred miles distant, he would just have given me the same answer. I have often asked boys whom I have seen perched on a little scaffold in a field, how many *kharars* they expected when the corn was cut. The answer was always: "There is nothing in our house now to eat. The birds will eat all this, and we shall be starved."

منهنجو سڀ سامانُ لڪَ ۾ پٺتي هو، تنهنڪري آءٌ وڻَ جي هيٺان ويهي
رهيس ۽ آتي جي ڇهن رهاڪُن سان، جي آنهن ٻنين جا مالڪ هئا، جتي اسين
اوڏي مهلَ ويٺا هئاسون، ڳالهائڻَ لڳُس. آنهن مان هڪڙو پر واري ڳوٺ
جو اسڪول ماستر هو ۽ ٻيا پنجَ ڪڙميي هئا، جن مان ٻه بروچَ هئا، ۽ باقي ٽي
سميجا هئا، جيڪي سنڌي ڪڙمين جي انهن ذاتين مان هڪَ ذاتِ آهن، جي پاڻ

ڪي سماٽَ سڏيندا آهن. هُنين ٻنيءَ جي ڇيڙي تي ڪِنِ ڪڪَنِ جي جهُوپڙين ڏانهن اِشارو ڪيو ۽ مون کي ٻڌائون ته اِنهي هنڌ اسان جوڳوٺُ آڳي ٻڌل هوندو هو، جو اٽڪل چار ورهيه ٿيندا ته ڏاڙيلن ساڙي ڇڏيو هو. مون آنهن کان سندنِ ٻنيُنِ جي آپتِ بابت ڪي سوالَ پُڇيا. آنهن مائهنِ مان هڪڙي جوابُ ڏنو ته آپتِ تمام ٿوري آهي، ۽ ڪڏهن ڪڏهن ته ٻوڪيلَ ٻِجَ جيترو به مَسَ مَسَ مَنجهائُن نِڪري ٿو. جڪڏهن ٻه سو ميل ٻري ڪنهن ٻئي سنڌي ڪڙميءَ کان اِهو سوال پڇان ها، ته هُو به اِهائي وَرَندي ڏئي ها. مون ڪيترائي ڀيرا ڇوڪرن کان پڇيو آهي، جي مون ڏٺا آهن ته ٻنيءَ ۾ نندي ٻهي تي ويٺا هوندا آهن، ته ڇڏهن لاٻارو ٻنجي رَهندو، تڏهن ٻانيو ٿا ته گهڻا خرارَ آنُ لهندو؟ سدائين اِها وَراڻي ملندي هير ته "هاڻي اسان جي گهر ۾ کائڻ لاءِ ڪجهه به ڪين آهي — هي سڀ داڻا ڪٺا ٻکي کائيندا ۽ اسين بک مرنداسون".

4—LOWER STANDARD

On the 9th of August last, the prisoner, who is a Police Sepoy in the Service of Government, had, after leaving Karachi in company with three others, been drinking Sindhi wine at a liquor shop. They had then gone and settled themselves on a raised seat outside the house of one Nilgar Fakira. As there they were talking, at about 8 p. m. one man passed that side. Having been stopped by one of the party, he gave his name and village. Upon this the prisoner said, "To whom are you speaking?" And then giving him the grossest abuse, jumped up with his cudgel and struck the deceased a blow on the side of the head, which felled him on the ground. The prisoner again struck him on

the side when down, and kicked him inflicting injuries, from which he very shortly afterwards expired.

گذريل آگسٽ مهني جي ٩ تاريخ، قيدي، جو سرڪاري نوڪريءَ ۾ پوليس
سپاهي آهي، تنهن ڪراچيءَ مان وڃڻ کان پوءِ ٻين ٽن سان گڏ هڪڙي گٽي تي
شراب پئي پيتو. تنهن کان پوءِ هو هڪڙي نيلگر فقيري جي گهر جي ٻاهران ٿلهي تي
وڃي ويٺا. آتي هُنن ڳالهايو پئي. اٽڪل اٺين ٻجي شام جو هڪڙو ماڻهو آتان
لنگهيو؛ جڏهن آنهن مان هڪڙي هُن کي ٻيهاريو، تڏهن هن پنهنجو ۽ ڳوٺ جونالو
ٻڌايو. آن تي قيديءَ پڇيس، تہ ڪنهن سان تو ڳالهائين؟ ۽ پوءِ هن کي تمام
ڪچيون گاريون ڏيئي، پنهنجو ڏنڊو ڪڍي، ٽپو ڏيئي، آٿيو، ۽ فوتيءَ کي مٿي تي
ٻاسيرو ڌڪ هنيائين جنهنڪري هو زمين تي ڪري پيو. اڃا فوتي هيٺ ئي پيو
هو، تہ قيديءَ هن کي وري ٻاسي ڌارو ڌڪُ هنيو ۽ لتون هنيائينس، جنهن کان هن
کي زخم پهتا، جنهنڪري هو پوءِ جلدي مري ويو.

5—LOWER STANDARD

On Saturday the 26th July, about 2 in the afternoon, Narain, the deceased, who was a lad between 10 and 11 years of age, *left* (went out from) his house after *taking his meals* (eating food) and did not return. *Search was made by the father of the lad and his relatives on that evening* (the father and relatives of the lad searched for him on that day in the evening), and as he was not found, information was given to the police, but *no mention was made* (they did not say) that the lad had any ornaments on his *person* (body). The next day *his body was found by* the

villagers (found his corpse) in a jungle (which was) not far from the house of the deceased. *Tied round the neck of the body was a cloth* (around the neck of the corpse a cloth was tied) and *there* was a mark of bruise on the left hand. The second information to the police then *followed* (was given) and *it was* on this *occasion* (time) *that they were informed* (they got information) that a gold chain *weighing* (which in weight was) four and a half tolas (and) which the deceased had on his person was not found on the body.

Relative	مائٽُ	Around	جي چوڌاري
Ornament	زيورُ	Neck	ڳچي
Body	بُتُ	Mark	نشانُ
Dead body	لاشو	Bruise	ضربَ
Villager	ڳوٺاڻو	Left	ڏائو
Cloth	ڪپڙو	Gold chain	سوني زنجيرَ
Tied	ٻڌلُ	Weight	تورَ

6—LOWER STANDARD

I took my interpreter with me and followed the messenger till we *got* (arrived) quite out of the town and crossed some of the corn fields, *when suspecting some trick,* (here I suspected that there would be some trick, therefore) I stopped and asked the guide whither *he was* (you are) going. Upon this, he pointed to a man, (who was) sitting under a tree a little distance and told me that the king frequently *gave* (gives) audience in a retired manner,

in order to avoid the crowd of people and that nobody *but*, (except) the interpreter and myself must approach him. When I advanced, the king *desired* (told) me *to* sit by *him* (me) upon the mat, and after hearing my story on which he made no observation, he asked if *I wished* (do you wish) to purchase any slaves or gold. ***Being answered in the negative*** (when I answered that I will not buy), he seemed rather surprised but desired me *to* come to *him* (me) in the evening, and *he* (I) *would* (will) give *me* (you) some *provisions* (food).

Interpreter	ترجمانُ	In a retired manner	نويڪلائيءَ ۾
Messenger	قاصدُ	To avoid	ٽارڻُ
To cross corn field	ٻنيي لتاڙڻ	Crowd	ڀيڙُ
I suspected	مون کي شڪُ پيو	Mat	تڏو
Trick	ٺڳي، حرڪتَ	Observation	ڌيانُ
Guide	سُونهُون	To be surprised	عجبَ ۾ پوڻُ
To point	آڱر سان ڏيکارڻ		
To give audience	عرض ٻڌڻ		

7—LOWER STANDARD

A man Hiro, a goldsmith of the Lahore city who, about four months ago, was accused of killing a boy by striking him with a *hukka* on the head which caused a fracture of the skull, was tried on the 11th instant and sentenced to death. The accused after committing the murder absconded, but was caught a few days after at

Dera by the Police, who brought him back to Lahore for trial. The accused stated in his defence, that he threw the *hukka* at some people, who were abusing him, but accidentally struck the deceased, who died from the injury. He also said that he was drunk at the time, and therefore did not know what he was doing.

Goldsmith	سونارو	Sentence of death	ڦاسيءَ جو حڪمُ
About four months ago	اٽڪل چار مهنا ٿيندا	To be tried	(تي) مقدمو هلڻ
Skull	کوپراٽي	Accidentally	اوچتو
To be broken	ڀڄي پوڻ	To strike	لڳڻ
		Drunk	نشي

8—LOWER STANDARD

The third murder has been committed at the village of Malir. It appears that two villagers Mitho and Piru drove their cattle into the field of Ramzan. As the cattle were destroying his crop, Ramzan caught them and was taking them to the Police Station. On this both the accused ran up, forcibly released their cattle and struck Ramzan a blow with a hatchet across the chest. Ramzan was removed to the Hospital where he died, while Mitho and Piru are in police custody. It is believed that people of both the parties have been at enmity for a long time and each one waited for an opportunity to kill the other. They set up a quarrel three days previous to the last, and had they not been prevented by some of the respectable landlords of the village, good many lives would have been lost.

It appears	ڏسڻ ۾ ٿو اچي
To drive	ڪاهي وڃڻ
To destroy	چٽ ڪرڻ
Police station	ٿاڻو
Forcibly	زور سان
To release	ڇڏائڻ
To strike a blow	ڌڪ هڻڻ (هنيو p.p.)
Hatchet	ڪهاڙو
Chest	ڇاتي
Custody	حوالات
It is believed	ڀانئجي ٿو
Party	ڌر
For a long time	گهڻ وقت کان
Opportunity	وجهه
Last	پويون
Respectable	آبروءِ وارا

1—HIGHER STANDARD

(*April 1903*)

Throughout many of the hill and frontier tracts, land is so plentiful that it yields no rent. The hill-men settle for a few years in some fertile spot which they clear of jungle. They then exhaust the soil by a rapid succession of crops and leave it to relapse into forest. In such tracts, no rent, or *batai* is charged; but each family of wandering husbandmen pays a poll-tax to the chief, under whose protection it dwells. As the inhabitants increase, this nomadic system of cultivation gives place to regular tillage. On the thickly peopled plains of Sind, however, the wandering husbandmen have disappeared, and each peasant family remains rooted to the same plot of ground generation after generation.

Only some fifty years ago there was more land in Sind than there were cultivators to till it. The landlord had to tempt husbandmen to settle on' their estates by giving them *Taqavis*. Now the cultivators have grown so numerous that in some districts they will accept any terms for a piece of ground. The Government will therefore soon have to pass laws to prevent ejection by landlords of their tenants.

گھڻن جابلو ۽ سرحدي مُلڪن ۾ زمين ايتري گھٽ آهي، جو اُن مان پوري پوري پيدا ٿي نٿو سگھي. جابلو ماڻهو ڪنهن آباد ٽڪر تي ٿورا ورهيه ٻٺڪ ڪن ٿا، جنهن تان جهنگ ڪٽي صفا ڪن ٿا. پوءِ اُهي جلد جلد هڪٻئي پٺيان پوکون ڪري، زمين کي ٿڪائين ٿا، ۽ پوءِ ڇڏي ڏيندا ٿا، ته وري جهنگ ٿيو پوي. اهڙن ملڪن ۾ ڏيل يا ٻئي وڻ ۾ ڪانه ايندي آهي، پر رولُو ڪڙمين جي سڀڪا اکيهِ پنهنجي سردار کي، جنهن جي اجهي هيٺ هوءَ رهي ٿي، تنهن کي مڃتڪي پري ٿي. جڏهن ماڻهو وڌندا ٿا وڃن، تڏهن اِهو پوکڻ جو جهنگلي دستور نڪرندو ٿو وڃي ۽ برابر پوکڻ جو دستور پوندو ٿو وڃي. سنڌ جي جهنگهيءَ بستيءَ وارن ميدانن مان، بهرحال رولُو ڪڙمي نڪري ويا آهن، ۽ سڀڪنهن ڪڙميءَ جي اکه پيڙهين کان ونئي ساڳئي مڪان تي کپ ڪوڙي ويهي ويٺي آهي.

رڳو هڪ سو ورهيه کن اڳي سنڌ ۾ پوکيندڙن جي نسبت زمين وڌيڪ هئي. زميندار کي پنهنجن جاگيرن تي ٻيلڪ ڪرڻ لاءِ هارين کي تقاويون ڏيئي لالچائڻو پوندو هو. هاڻي ته هاري ايترا گهڻا ٿي ويا آهن،

جو ڪين ضلعن ۾ ٺڪر زمين لاءِ هو ڪيترا به شرط قبولڻ لاءِ تيار ٿي وڃن ٿا. انهيءَ ڪري زميندارن هٿان هارين جي بيدخليءَ کي روڪڻ لاءِ سرڪار کي ترت ئي قانون جاري ڪرڻا پوندا

2—HIGHER STANARD

The Santals have their home among the hills which abut on the valley of the Ganges in Lower Bengal. They dwell in villages of their own, apart from the people of the plains, and, when first counted by British Officers, numbered about a million. Although still clinging to many customs of a hunting-forest tribe, they have learned the use of the plough, and have settled down into skillful husbandmen. Each hamlet is governed by its own headman, who is supposed to be a descendant of the original founder of the village, and who is assisted by a deputy headman and a watchman. The boys of the hamlet have their separate officers, and are strictly controlled by their own headman and his deputy till they enter the married state. The Santals know not the cruel distinctions of Hindu Caste, but trace their tribes, usually numbering seven, to the seven sons of the first parents. The whole village feasts, hunts and worships together; so strong is the bond of race, that expulsion from the tribe was the only Santal punishment. A heinous criminal was cut off from fire and water in the village, and sent forth alone into the jungle. Minor offences were forgiven upon a public reconciliation with the tribe, to effect which the guilty one provided feast with much rice and beer, for his clansmen.

(Examination Paper, 10th July, 1903)

جي ٽڪريون بينگال جي هيٺين ڀاڱي ۾ گنگانديءَ جي ماٿريءَ سان
وڃيو ڳنڍجن، تن ۾ سنٿالن جا گهر آهن. هو ميدانن جي رهاڪن
کان پري پنهنجا ڳوٺ ٺاهي رهندا آهن، ۽ جڏهن پهريائين انگريزي
عملدارن هنن جو ڳاڻيٽو ڪيو هو، تڏهن هو اٽڪل ٻه لک هئا. جيتوڻيڪ
آهي اڃا تائين ٻيلي جي شڪاري ماڻهن جي ڪيترين رسمن کي وڃيو ويٺا
آهن، تہ بہ هو هنر ڪاهڻ جي وات سکيا آهن ۽ هوشيار هاري ٿي
ويهي رهيا آهن. سڀڪنهن ڳوٺ تي انهي جي وڏيري جو حڪم هلندو آهي،
جنهن کي ماڻهو ڳوٺ ٻڌندڙ جو اولادُ ڪري سمجهن ٿا، ۽ جنهن کي
هڪڙو نائبُ ۽ هڪڙو چوڪيدارُ مددگارُ هوندو آهي. ڳوٺ جي ڇوڪرن
جا جدا عملدار هوندا آهن ۽ جيستائين آهي ممڪن، تيستائين مٿين
سندن وڏيري ۽ نائب جو حڪم هلي ٿو. سنٿالن کي هندن جي ذات جي
ڪنهن ڀيڻن جي سڌ نہ ڪانهي، پر سندن قومن جي اڪثر ساٿ ليکجن
ٿيون، تن جو بنياد، هو پهرين ماءُ پيءُ جي سٽ ٻن کان ڇڪين ٿا.
سڄو ڳوٺ جڳ ۽ شڪارُ ۽ پوڄا گڏجي ڪندو آهي. سندن قوم ۾
اهڙي ٻڌي آهي، جو نياڻي سان ڪڏهن ڇڏڻ جي سنجهن هڪڙي نہ
سيکت هئي. وڏي پاپيءَ کي سڄي ڳوٺ ۾ ٿاندي پاڙيءَ کان لاهي ڇڏيندا
هئا ۽ کيس جهنگ ۾ اڪيلو ڪڏهن ڇڏيندا هئا. ننڍن ڏوهن لاءِ قوم
سان ڀڙي پٽ پرچاءُ ڪول ڪري معافي ڏيڻ ۾ ايندي هئي — آهو پرچاءُ
هن طرح ٿيندو هو، جو هو ڏوهي پنهنجي ذات ڀائرن کي هڪڙو کاڌو
ڏيندو هو، جنهن ۾ جانور ۽ ٻيرن جو شراب گهڻو هوندو هو.

3—HIGHER STANDARD

In the old times the scarcity of people made each family of cultivators of great value to their landlord. In many parts of the world, when once a peasant had settled in a village, he was not allowed to go away. In hill districts where the wandering system of husbandry was in vogue no family was allowed by his chief to quit the territory; for each household paid a poll-tax to the chief and the chief did not wish to lose his money. In many places, the lower classes of husbandmen were attached like serfs to the soil. Any effort which was made to liberate these slaves was met with dangerous rebellions. In every country of the world, there live descendants of the old serfs; but they are now freemen in most of the places.

اڳاڻن وقتن ۾ ماڻهن جي ٿورائيءَ سبب ڪري هارين جي هرهڪ ڪٽنب جو زميندار وٽ گهڻو مانُ هو. دنيا جي گهڻن ڀاڱن ۾ جڏهن هڪڙي ڀيري ڪڙمي ڪنهن ڳوٺ ۾ وڃي بيٺڪ ڪندو هو، تہ پوءِ آنان هن کي وڃڻ ڪين ڏيندا هئا. جابلو حصن ۾ جتي رولو ڪڙمين جي پوک جو دستور جاري هو آتي ڪنهن بہ پوکيندڙ جي آکهہ کي سندس سردار کان ملڪ ڇڏڻ جي موڪل ڪانہ ملندي هئي، ڇاڪاڻ جو سڀڪا آکهہ پنهنجي سردار کي مُنڍڪي ڀريندي هئي ۽ سردار پنهنجي رقم وڃائڻ نہ گهرندو. ڪيترن هنڌن تي هيٺين درجي جا ڪڙمي ٻانهن وانگر پوکن تي ڪم ڪندا هئا. انهن غلامن کي آزاد ڪرڻ لاءِ جا بہ ڪوشش ٿيندي هئي، تنهن تي سخت فساد ٿيندا هئا. دنيا جي هر ملڪ ۾ انهن قديم ٻانهن جا پويان موجود آهن، پر اڪثر هنڌن تي اهي هاڻي آزاد آهن.

II List of Official and Technical Sindhi Terms used in Official Correspondence in the Province of Sind

(a) Agricultural and Revenue Terms

تقاوي Money paid in advance by Government to farmers.

حقابو (حق = right + آب = water) Fee levied on account of right to use Government water; Water tax.

ڪلراٺي زمين Salt land.

چرخي Irrigation by lift. Land watered by a Persian wheel.

باراٺي Lands cultivated on rainfall or crops produced by rain.

موڪ Surface irrigation from canals by natural overflow. A flood of water over a field not raised artificially.

موڪي Land irrigated by flow.

جمعبندي The settlement of an assessment; annual record of land revenue settlement.

جهنگل ٽڪائي Cutting of trees and brushwood on canal banks.

مالڪاڻو (From مالڪ = Owner) Price of the right of occupancy

پنچري Grazing fees.

بيزاري زمين Relinquished land.

مهاڳ، مهاڳو Frontage

دريا خوردي Land gradually eroded by a river.

دريا بُردي Land eroded suddenly in large masses.

ٿهڪر Virgin land.

جاگير Free hold grant.

إنعامدار Holder of *Inam* lands or rent free grants.

معافيدار One who holds a small grant of land free of assessment.

سيلاب An inundation; flooding.

سيلابي Inundated.

حدبست Settlement of field and village boundary.

آڌاڻون A crop grown between *Rabi* and *Kharif* or between *Kharif* and *Rabi* seasons.

ڍَڪُ Cattle-pound.

ارسال عرض Letter of advice sent with money to a treasury.

اِطلا عنامو — Letter of advice.

مُختيارنامو — Power of attorney.

ڍل — Land revenue Tax; Government assessment on Land.

بقايا — Outstanding balance.

قِسطبندي — Fixing dates of instalments.

چوٿ — ¼ share of produce payable by *Jagirdars* to Government.

بٽائي، بٽئي — Division of the grain at harvest between Government, the cultivators and others entitled to shares.

رَقَم — An item in accounts.

بِلمُقطعي — (*Bilmukte*) In a lump sum.

کاتيدارُ — A person having a separate head to himself in the *Tapadar's* ledger The owner of a separate estate or field.

ديھ — Village and lands belonging to it.

تپو — Sub-division of a *Taluka* containing one or more *Dehs*.

تعلقو — Sub division of a division of a district.

عملو Office establishment.

مختيارڪار / ڪاردار Chief Revenue and Judicial Officer in a *Taluka*; *Tahsildar*.

تپيدار Stipendiary accountant and collector of the revenues of a group of villages.

ڪوتار A person on the *Tapadar's* establishment.

مکي Head of the Hindu community in a village.

وڏيرو Headman of **a** village or of a tribe.

پنچائت Village council.

ٺاڻو A police station.

ٺاڻيدار Head Police officer at a *Thano*.

سڳ Discovery of a portion of stolen property; Trace by which property is found.

پيرو Track. (پيرو کڻڻ = to track; to trace footsteps.)

پيرڳي Tracker.

پُشت به پُشت From generation to generation.

پتڻ Ferry.

رَبيع Is the Vernal crop season. The crops sown in the autumnal months of October, November and December (called in Sindhi

language *Asu*, *Kati* and *Nahiri*) and reaped in the spring about March and April (*Phagun* and *Chet*) are called *Rabi* crops. The principal crops of this season are wheat, barley, rapeseed, gram, peas, etc.

خَرِيف Is the autumnal crop season. The crops sown in the months of June and July and reaped in the autumn about September, October and November are called *Kharif* crops. The principal crops of this season are rice, *Juari*, *Bajhri*, cotton, sesame etc.

(b) Legal and Official Terms

Authority	إختياري	Civil	دِيواني
To authorise	اختياري ڏيڻ	Criminal	فوجداري
Judgment	فيصلو	Criminal case	فوجداري مُقدمو
Document	دستاويز	Crime	ڏوهُ
Record	دفتر	Murder	خُونُ
Forfeiture	ضبطي	To murder	خُونُ ڪرڻ
Claim	دعوي	Murderer	خُوني
Plaintiff	مُدعي	Dacoity	ڌاڙو
Defendant	مُدعاعليه	A dacoit	ڌاڙيلُ

Dispute	تڪرارُ
Injury	إيذاءُ
Illegal	بيقاعدي
Nuisance	آزارُ
Rumour	آفواهُ
Examination	پڇا
Cross Examination	آڏي پڇا
Wound	زخم ، ڦٽُ
To wound	زخمي ڪرڻ ، ڦٽڻُ
Wounded	زخمي ، ڦٽيلُ
A petition	عريضي ، درخواست
Petitioner	عرضدار
Candidate	اميدوار
Temporary	ڪچو
Permanent	پڪو
To appoint	مُقرَرُ ڪرڻ
Promotion	إضافو
Substitute	بدلي
Resignation	إستعفا
To resign	إستعفا ڏيڻ
Correspondence	لکپڙهہ
To dispose of	نيڪالُ ڪرڻ
Department	کاتو
Lease	پٽو
Inundation	ٻوڏ
Right, privilege	حقُ
State (Govt.)	رياستَ
Frontier	سرحد
Treasury	خزانو
To transfer	(جي) بدلي ڪرڻ
Office	آفيس
Officer	عملدارُ ، آفيسرُ
Superior	بالادست
Subordinate	زيردست
peon	پٽيوالو
Post	ٽپال
Postman	ٽپالي
Complaint	فرياد ، پڪار
Complainant	فريادي
Enquiry	دَريافتَ
Hearing (of a case)	شنوائي
To postpone	مُهمل رکڻ

Gambling جُوا
Assault ڪاھَ
Liquor shop ڳَتو
Drunk نَشَئِي
Fighting مارا ماري
To arrest گرفتارُ ڪرڻ
To handcuff ھَٿَڪڙيون وجھڻ
To hang ڦاسي ڏيڻ
To let go, to acquit ڇڏي ڏيڻ
To stand security ضامِنُ ٿيڻ
Pleader وَڪِيلُ
An affidavit قسم نامو
Section دَفَعُو
Simple imprisonment
بنا پورھئي قيد
Rigorous imprisonment
سخت قيد
Imprisonment for life جنم ٽيپ
Breach of trust ويساھ گھاتي
Forgery جعلسازي
Perjury ڪوڙو قسم

Adultery زنا
House-breaking ڪاتُ ھڻڻ
Attempt ڪوشش
To instigate چورَڻ
Provocation چِڙَ
Weapons ھٿيارَ
Good faith چڱي نيت
Will وصيت نامو
Cash روڪ، نقد
Attachment ضَبطِي
Instalment قسط
Sum رَقَمَ
Capital مُور
Interest وِياجُ
Per cent في سيڪڙو
Rate اگھُ، نِرخُ
To be bankrupt
ڏيوالو ڪيڻ، ڪُٽيي پوڻ
To mortgage گِروي رکڻ
Agreement قبوليت نامو
Partition وِرھاڱو

Convenience	سَهنجُ
Papers	كاغذَ
File	فَئلُ
Inward file	فَئلُ آمدنيي
Outward file	فَئلُ روانگيي
Miscellaneous file	فَئلُ مُتفرقو
Copy	نقل
To copy	نَقُلُ ڪرڻ
Signature	صحيح
To sign	صحيح ڪرڻ
Seal	مُهُرَ
To seal	مُهُرَ هڻڻ
Receipt	رسيدَ
Envelope	لِفافو
Stamp	ٽِڪلي
Notice	اِطلاعُ
Circuit	گَشتُ
Camp	منزلَ
Tent	تَنبُو
To pitch a tent	تَنبُو کوڙڻ
To strike a tent	تنبو ڪيرائڻ
Coin	سِڪو
Counterfeit	کوٽو
Measure	ماپ
Weight	تورَ
Principal	مُکيهُ
Broker	دلالُ
Agent	گُماشتو
Licence	ليسَنُ
License-holder	ليسن بردار
Rent	مسواڙَ
Guardian	سنڀاليندڙُ
Exception	نياري ڳالهه
Local law	مڪاني قاعدو
Forced labour	ويگَر
Voluntarily	پاڻهِين
On solemn affirmation	ساکَ تي
Event	وارداتِ
The place of occurrence	واردات جي جاء
Auction	نيلامُ

To bid	واڪ ڏيڻ
Census	آدمشماري

(c) Engineering Terms

Contract	ٺيڪو ، مقاطعو
Contractor	ٺيڪيدار ، مقاطعدار
Clay	مٽي ، پنجو
Beam	ڪاڙ
Board	تختو
Floor	فرش
Roof	ڇت
Wall	ڀت
Upper storey	ماڙي
Mortar	گارو
Lime	چُنُ
Mud	گپ
Paint	رنگ
Spout	نيسارو
Peg	ڪلي
Stone	پهڻ ، پٿر
Glass	شيشو
Kiln	ڪورو
Brick	سر
Brick (burnt)	پڪي سر
Brick (sun dried)	ڪچي سر
Building	عمارت
Foundation	بنياد
Crack	ڦوٽ ، چير
To crack	ٺڙڪڻ
Area	ايراضي
Mat	تڏو
Plan, map	نقشو
Corner	ڪنڊ
Straight	سنئون
Long	ڊگهو
Length	ڊگهائي ، طول
Broad	ويڪرو
Breadth	ويڪر ، شيڪر
Deep	اونهو
Depth	اونهائي ، عمق

Slope	سلامي
Canal	واهُ
Canal digger	کامیڙيو
Labourer	مزور
Embankment	بَندُ
Excavation	کاٽي
Measurement	ماپ، ڪَچ، پيمائش
To measure	ماپڻ، ڪچ ڪرڻ
Breach	گھارو
A branch canal	ڪَڙيو
Drain; a small cut from a branch canal	ڪَسي
A mound of earth or rubbish (in canals)	ٽُودو
Under supervisor of canals.	داروغو
A subordinate employed in supervising a work	ميستري
Sand	واري
Silt, deposit in canals	لٽُ

(*d*) Historical Terms

Battle	جنگ
War	ويڙهه
Army	لشڪرُ، فوجَ
Fort	قلعو
Victory	فتحَ
Victorious	فتح مندُ
Reign	راجُ
Subjects	رعيتَ
Rifle	بَندُوقَ
Cannon	توبَ
Sword	ترارَ
Ball	گولو
Ammunition	باروتُ
Defeat	شڪستَ
To defeat	شڪستَ ڏيڻ
To be defeated	شڪست کائڻ
To besiege	(کي) گھيرو ڪرڻ
Flight	ڀاڄ

To flee	ڀڄڻُ ، ڀڄي وڃڻ (p.p. ڀڳو)
Throne	تخت ، گادِي
To enthrone	گادِيءَ تي وِهارَڻ
To dethrone	گادِيءَ تان لاهڻ
Bloodshed	خونريزي
Ambassador	ايلچِي
Rebellion	فسادُ، بغاوتَ
Rebel	فسادي، باغي
Leader	سردارُ
Strength	طاقتَ
Nation	قومَ
Peace	صلحُ
Port	بَندَرُ
Administration	انتظامُ
Cavalry	رسالو
Infantry	پلٽڻِ
Artillery	توبخانو
Camp	ڇانوڻِي
Band	ٽولِي
Plunder	لُٽَ
Capital	تختگاهُ
Possession	قبضو
Treaty	عَھد نامو
Terms	شرطُ
English (adj.)	انگريزي
Native (adj.)	ڏيهي
To retreat	هٽَڻ
To repulse	هٽائڻ
Possible	ممڪن
Impossible	ناممڪن
Independent	خود مختيار
Independence	خود مختياري
Brave	بهادرُ
Bravery	بهادري
To cross	(جي) پار وڃڻ

(*e*) General Terms

ANIMALS

Ox	ڏڳو، ڏاندُ
A pair of oxen	ڏاندن جي جوڙي
Cow	ڏڳي، ڳئون، ڳانءِ
Calf	ڳابو
Buffalo	مينهن
Male buffalo	سانُ
Colt	وڇيرو
Sheep	رڍَ
Goat	ٻڪري
Herd	ڌڻُ
Pig	سُوئرُ
Jackal	گدڙُ
Wolf	بگهڙُ
Beasts	ميرُون
Camel	اٺُ
Female camel	ڏاچي
Riding camel	سَهري اٺ
Stall	وٿاڻُ
Locust	مَڪڙُ
Rat	ڪوئو

GRAIN

Wheat	ڪڻڪَ
Rice	چانورَ
Barley	جَوَ
Maize	مڪائي
Pulse	دالِ
Peas	مٽرَ
Sesame	تِرَ
Mustard	آهُر
Flour	اٽو
Cotton	ڪپهه
Cotton pod	ڦُٽي
Rapeseed	سَرهه
Cotton plant	ونڻُ

CLOTHES

Clothes	ڪپڙا
Coat	ڪوٽُ، ڪُڙتو
Shirt	پهراڻُ

Trousers	سٿڻ
Turban	پٽڪو، پڳڙي
Hat	ٽوپي
Socks	جوراب
A pair of shoes	جتي
Veil	برقعو
Quilt	سوڙ
Mattress	گديلو
Pillow	وهاڻو

BIRDS

Duck	بدڪ
Partridge	تيتر
Quail	بٽيرو
Snipe	چاهو
Pigeon	ڪبوتر
Crow	ڪانءُ
Parrot	چٽون
Sparrow	جهرڪي
Peacock	مور
Hawk	باز
Wasp	ڏيڀو
Fly	مک

METALS

Gold	سون
Silver	چاندي، روپ
Copper	ٽامو
Brass	پتل
Iron	لوهه
Lead	شيهو
Tin	قلعي
Steel	رڪ

ORNAMENTS

Ornament	ستيون، زيور
Nose-ring	نٿ
Bracelets	چوڙا
Ring	منڊي
Necklace	هار، ڪنٺي
Ear-ring	ڪن، بندو
Bangles	ڪنگڻ
Knee ornaments	ڪڙيون

COLOURS

Colour	رنگُ
White	اڇو
Black	ڪارو
Red	ڳاڙهو
Blue	نيلو
Green	سائو
Yellow	پيلو
Purple	واڱڻائي
Brown	ڀُورو

RELATIONS

Father	پيءُ
Mother	ماءُ
Brother	ڀاءُ
Sister	ڀيڻُ
Son	پُٽُ
Daughter	ڌيءُ
Husband	مُڙسُ
Wife	جوء
Uncle	چاچو
Aunt	چاچي
Nephew	ڀائيٽيو
Niece	ڀائيٽي
Cousin	سوٽُ
Grand father	ڏاڏو
Grand mother	ڏاڏي
Bridegroom	گهوٽُ
Bride	ڪنوارِ
Father-in-law	سَهُرَو
Mother-in-law	سَسُ
Son-in-law	نائٽي
Daughter-in-law	نُنهُن
Relation	مائٽُ

HUSBANDRY

Ear of corn	سَنگُ
Stalk	ڏانو
Seed	ٻجُ
Sickle	ڏاٽو
Yoke	پاڃاري
Spade	ڪوڏَرُ
Axe	ڪهاڙو
Pickaxe	چنجُورُ

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پڙهندڙ نسُل . پَ نَ

The Reading Generation

1960 جي ڏهاڪي ۾ عبدالله حسين ” اُداس نسلين“ نالي ڪتاب لکيو. 70 واري ڏهاڪي ۾ وري ماڻڪ ”لُڙهندڙ نسُل“ نالي ڪتاب لکي پنهنجي دورَ جي عڪاسي ڪرڻ جي ڪوشش ڪئي. امداد حُسينيءَ وري 70 واري ڏهاڪي ۾ لکيو:

انڌي ماءُ ڄڻيندي آهي اونڌا سونهتا ٻارَ
ايندڙ نسل سَمورو هوندو گونگا ٻوڙا ٻارَ

هر دور جي نوجوانن کي اُداس، لُڙهندڙ، ڪَڙهندڙ، ڪُڙهندڙ، ٻرندڙ، چُرندڙ، ڪِرندڙ، اوسيئڙو ڪندڙ، ياڙي، ڪاٺُو، ياجوڪَڙُ، ڪاوڙيل ۽ وِڙهندڙ نسلن سان منسوب ڪري سگهجي ٿو، پر اسان اِنهن سڀني وِچان ”پڙهندڙ“ نسل جا ڳولائو آهيون. ڪتابن کي ڪاڳر تان کڻي ڪمپيوٽر جي دنيا ۾ آڻڻ، ٻين لفظن ۾ برقي ڪتاب يعني e-books ناهي ورهائڻ جي وسيلي پڙهندڙ نسل کي وَڌڻ، ويجهڻ ۽ هِڪَ ٻِئي کي ڳولي سَهڪاري تحريڪ جي رستي تي آڻِڻ جي آسَ رکون ٿا.

پَڙهندڙ نَسل (پَنَ) ڪا بہ تنظيمَ ناهي. اُنَ جو ڪو بہ صدر، عُهديدار يا پايو وِجهندڙ نہ آهي. جيڪڏهن ڪو بہ شخص اهڙي دعوىٰ ڪري ٿو تہ پَڪَ ڄاڻو تہ اُهو ڪُوڙو آهي. نہ ئي وري پَنَ جي نالي ڪي پئسا گڏ ڪيا ويندا. جيڪڏهن ڪو اهڙي ڪوشش ڪري ٿو تہ پَڪَ ڄاڻو تہ اُهو بہِ ڪُوڙو آهي.

جهڙيءَ طَرَح وڻن جا پَنَ ساوا، ڳاڙها، نيرا، پيلا يا ناسي هوندا آهن اَهڙيءَ طرح پَڙهندڙ نَسُل وارا پَنَ بہ مختَلِف آهن ۽ هوندا. اُهي ساڳِئي ئي وقت اُداس ۽ پڙهندڙ، بَرندڙ ۽ پڙهندڙ، سُست ۽ پڙهندڙ يا وِڙهندڙ ۽ پڙهندڙ بہ ٿي سگهن ٿا. بين لفظن ۾ پَنَ ڪا خُصوصيِ ۽ ٽالي لَڳل ڪِلَب Exclusive Club نہ آهي.

ڪوشش اها هوندي تہ پَنَ جا سڀ ڪَم ڪار سَهڪاري ۽ رَضاڪار بنيادن تي ٿين، پر ممڪن آهي تہ ڪي ڪم اُجرتي بنيادن تي بہ ٿِين. اهڙي حالت ۾ پَنَ پاڻ هِڪَبِئي جي مدد ڪَرڻ جي اُصولَ هيٺ ڏي وَٺُ ڪندا ۽ غيرتجارتي non-commercial رهندا. پَنَ پاران ڪتابن ڪي ڊِجيٽائِيز digitize ڪرڻ جي عَملَ مان ڪو بہ مالي فائدو يا نفعو حاصل ڪرڻ جي ڪوشش نہ ڪئي ويندي.

ڪتابن ڪي ڊِجيٽائِيز ڪرڻ کان پو ٻيو اهم مرحلو وِرهائڻ distribution جو ٿيندو. اِهو ڪم ڪرڻ وارن مان جيڪڏهن ڪو پيسا ڪمائي سگهي ٿو تہ ڀلي ڪمائي، رُڳو پَنَ سان اُن جو ڪو بہ لاڳاپو نہ هوندو.

پَنَن کي ڪُليل اکرن ۾ صلاح ڏجي ٿي تہ هو وَسَ پٽاندڙ وڏِ کان وَڏِ ڪتاب خريد ڪَري ڪتابن جي ليکڪَن، ڇپائيندڙن ۽ ڇاپيندڙن کي هِمٿائِن. پر ساڳِئي وقت عِلم حاصل ڪرڻ ۽ ڄاڻ کي ڦهلائڻ جي ڪوشش دوران ڪَنهن بہ رُڪاوٽ کي نہ مڃن.

شيخ اَياز علمَ، ڄاڻ، سمجهہ ۽ ڏاهپَ کي گيتَ، بيتَ، سِٽ، پُڪارَ سان تَشبيهہ ڏيندي انهن سيني کي بَمن، گولين ۽ بارودَ جي مدِ مقابل بيهاريو آهي. اياز چوي ٿو تہ:

گيتَ بہِ جڻ گوريلا آهن، جي ويريءَ تي وار ڪَرن ٿا.

... ...

جئن جئن جاڙ وڌي ٿي جَڳَ ۾، هو ٻوليءَ جي آڙ ڇُپن ٿا؛

ريتيءَ تي راتاها ڪن ٿا، موتي مَنجهہِ پهاڙ ڇُپن ٿا؛

... ...

ڪالهہَ هُيا جي سُرخ گُلن جيئن، اڄڪلهہ نيلا پيلا آهن؛

گيتَ بہِ جڻ گوريلا آهن........

... ...

هي بيتُ اَٿي، هي بَمر- گولو،

جيڪي بہ ڪٽين، جيڪي بہ ڪٽين!

مون لاءِ ٻنهي ۾ فَرَقُ نہ آ، هي بيتُ بہ بَمَ جو ساٿي آ،

جنهن رِڻَ ۾ رات ڪَيا راڙا، تنهن هَڏّ ۽ چَمَ جو ساٿي آ -

اِن حسابَ سان اٽڃاٽائي کي پاڻ تي اِهو سوچي مَڙهڻ تہ "هاٿي ويڙهہ ۽ عمل جو دور آهي، اُن ڪري پڙهڻ تي وقت نہ وڃايو" ناداني‌ءَ جي نشاني آهي.

پَڙهڻ جو پڙهڻ عام ڪِتابي ڪيڙن وانگر رُڳو نِصابي ڪتابن تائين محدود نہ هوندو. رڳو نصابي ڪتابن ۾ پاڻ کي قيد ڪري ڇڏڻ سان سماج ۽ سماجي حالتن تان نظر کڄي ويندي ۽ نتيجي طور سماجي ۽ حڪومتي پاليسيون policies اڻڄاڻن ۽ نادانن جي هٿن ۾ رهنديون. پَڙهَ نِصابي ڪتابن سان گڏوگڏ ادبي، تاريخي، سياسي، سماجي، اقتصادي، سائنسي ۽ ٻين ڪتابن کي پڙهي سماجي حالتن کي بهتر بنائڻ جي ڪوشش ڪندا.

پَڙهندڙ نَسُل جا پَڙهَ سيني کي **چو، ڇالاءِ ۽ ڪيئن** جهڙن سوالن کي هر بيانَ تي لاڳو ڪرڻ جي ڪوٺ ڏين ٿا ۽ انهن تي ويچار ڪرڻ سان گڏ جوابَ ڳولڻ کي نہ رڳو پنهنجو حق، پر فرض ۽ اٽتر گهرج unavoidable necessity سمجهندي ڪتابن کي پاڻ پڙهڻ ۽ وڌ کان وڌ ماڻهن تائين پهچائڻ جي ڪوشش جديد ترين طريقن وسيلي ڪرڻ جو ويچار رکن ٿا.

توهان بہ پڙهڻ، پڙهائڻ ۽ ڦهلائڻ جي اِن سهڪاري تحريڪ ۾ شامل ٿي سگهو ٿا، بَس پنهنجي اوسي پاسي ۾ ڏِسو، هر قسم جا ڳاڙها توڙي نيرا، ساوا توڙي پيلا پن ضرور نظر اچي ويندا.

ون ون کي مون ياکي پائي چيو تہ ”منهنجا ياءُ
پهتو منهنجي من ۾ تنهنجي پَنَ پَنَ جو پڙلاءُ“.
- اياز (ڪلهي پاتم ڪينرو)